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DEUTERONOMY 30:19

The Biblical Call to Revolt

ERIC GUTKIND

HENRY SCHUMAN, NEW YORK

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TO MY WIFE

I dedicate this book.

Her life is in its lines.

A silent life of deepest modesty.

A devout life of deepest devotion.

E.B.G.

A Dedication as Preface

This book is dedicated to my wife. Her life is in the lines of this book. A silent life of deepest modesty. A devout life of unswerving devotion.

A profound Jewish axiom has it that where the Name of God is silent, His Name is deep inside. This treatise tries to study the methods for making the global groundswell of the masses of humanity articulate. As is the lowly so is truth. It is humble as it is rebellious.

Genuine religion is a call to revolt. It is the uprising of Man against the assault from the abysses of nothingness. It is the fortification of Man's autonomy. It is the call that establishes human dignity, the Divine commandment: "Stand upright!" It is the demand for determined decision to overcome the basic split in Man. The "Good Book" is the primal pattern for revolution. But "religion" has become the way to evade the confrontation with God's incandescent presence. Man is deprived of his supreme power which is perverted into a demonic force to stop mankind's ascent and to protect those who are incapable of love. Love is not sentiment but devotion. Love transcends. Transcendence is enhancement. "Religion" has become a device to leave things unchanged.

To wrest Man's most powerful tool from the hands of its usurpers is the way still open to save Man. This may be called the Vertical Way. It is the road to global maturity.

It has been proclaimed that "God is dead." The God of the theologians certainly is. But where the people are on their exodus from bondage there the fiery pillar will be mightily in their midst.

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I

"Arise Each Morning Like a Lion"

SHULCHAN ARUCH

Thus begins a venerable old book called *The Well-Laid Table.* A people's book that reveals the Jewish way of life. *"Arise like a lion"*—to a day where each moment is of incandescent significance, each moment irreplaceable, never to be repeated, each moment is lived with solemn earnestness. This is the proper way to address our time. It speaks to

THE LION-HEARTED AND NOT TO THE FAINT-HEARTED

Such a timely book has little to offer those who are crying for safety and an unruffled existence. But it can offer a great deal to those who are longing for a meaningful life. It does not address the timid and the dull but those who can no longer endure the greatest of all sufferings—meaninglessness. It offers not trivial complacency but adventurous greatness, not "peace of mind," but infinity of mind. The Universe, as we see it today, is not a closed Universe, fixed once and for all. It is a Universe of infinite growth to ever greater perfection. It means a never-ending "emergence of genuine novelties," as William James put it. An open Universe, with the work of creation still going on, and Man destined to partake in it. A sound mind enjoys growing and realizes that "peace" is not standstill but fulfillment. This is the meaning of the central Biblical word *Shalom.*

It is said that the worst aspect of the bondage of the Israelites in Egypt was that they became used to it. This exemplifies the battle between pusillanimity and greatness. Today,

too, the danger lies not in our unrest but in our dull respectability. It is not the big controversies that we should bewail; what poisons modern life is that we are afraid of the controversial issues. Not in silence but in threshing out these ultimate controversies lies the only way to save Man.

NOW

It has truthfully been said that nothing has promoted so much change as the unchangeable. And there is nothing so close to eternity as the unique actual moment which never returns. This is eternity in action. No antagonism exists between eternity and the temporal. Each moment is permeated with eternity. A famous saying in an ancient collection of wise tenets called *The Ethics of the Fathers* declares: *"If not Now—When?" "When" ("ematai")*, so, too, a song of the Palestinian pioneers hammers away. *"When"*—this is the outcry of our time. Ours is a time that does not ask: "How much longer?" Ours is a time that vigorously proclaims: "No longer!"

PREPARE FOR THE COMING GLOBAL SHOWDOWN

Thus, understanding our actual "Now" will help us realize not only the imminence of the global showdown, but that it has already started. That does not necessarily mean a new war, though there is clearly such a danger. A war, even the most destructive, would not settle the gigantic conflict which divides mankind from top to bottom. The war as such is not the same as the global showdown. The war may provide momentum for change, as some believe. But it might just as easily paralyze change for a long while. Yet—war or no war—this time it will be a real showdown. No substitute, no delaying action will suffice. This time we will have to make the definite decision: Is Man willing to accept life here in this world or not? Can he be made to understand that life on this earth can be brought to perfection? What the Bible calls "Paradise" is here in this world. Here, on earth, is our greatest possible chance to achieve our highest goals.

This time will decide definitely whether or not Man is willing and capable of building up this world in utter earnestness and truthfulness. In short, we will be confronted with the basic question of the Bible, the ultimate *Yes* or *No*. The Primal Decision, the Original Start, once again is open to Man, as only in very rare moments of history.

THERE WILL BE NO STATUS QUO. THERE IS NO WAY BACK

Only muddled, dishonest, or wishful thinking can assume that in one way or another the status quo can be maintained, or that a way back to the old conditions can be found. These illusions are possible only because many people are frightened when they think of change. They are caught up in a global panic. Change to them is tantamount to hell. They cannot see change as growth, as a healthy, joyful, and normal procedure. But life without change means suffocation. These people cannot or do not realize that the status quo has been dead for a long time and the way back is definitely blocked. The unparalleled panic that has befallen mankind can only be explained in psychopathological terms, although in part it is bad conscience too, a deadly disease which can strangle mankind. This anxiety is not correctly understood as long as we do not recognize it as

THE STOP MANKIND MOVEMENT

It is the panic-stricken reaction against the global groundswell of maturity in mankind. This global groundswell is a volcanic upsurge of the masses all over the globe to a greater state of maturity, education, and responsibility. But the mightier this growth toward maturity the more vehement the maturity fear, the fear of a going away from our childhood state. Our childhood fixations, as unveiled in the clear light of Freud's analysis, still obstruct the self-realization of Man. No compromise is possible between the stop mankind movement and basic prophetic beliefs. No neutrality is possible between the pessimistic contempt for Man as against the optimistic faith in Man.

There is no determined optimism other than the Biblical optimism. This incomparably radical optimism came to mankind like a storm sweeping away the anxieties of hundreds of thousands of years of prehistoric frustrations.

This treatise will undertake to show that this great Biblical Revolution is beclouded and deflected. To restore and to continue this revolution is the only exit still open for mankind.

TOTAL CHANGE IS PEACEFUL

The Biblical Revolution envisaged Total Change, not only partial change. Partial change, inside of a frame which remains static, often comes by violence. When the Whole is growing, or moving to a higher plane, or acquiring a higher dimension, this change is peaceful. No more radical change is feasible than the establishment of Peace.

Unlike earlier periods of transition and change ours is a time of Total Change. There is not a single feature of our present civilization which is not challenged: ways of life, religions, systems of philosophy, social institutions. The challenge even extends to the justification of our very existence and its continuation. This is also true for the various philosophies. The question is raised whether there is any meaning in philosophy at all. Our criticism goes so far as to question all religions as perhaps nothing else but a compensation for our fears, as illusion and wishful thinking, as a means for evading social justice here on earth and postponing it to a life hereafter. This radical criticism does not even stop at the doors of logic and mathematics. Thus the foundations of human thinking have been exploded, and we have been thrown into hitherto unknown lands, fantastic beyond imagination. The new concepts and theories have completely obliterated our "classical" ideas about the Universe. They have shattered the "classical" philosophies of earlier times, particularly Greek philosophy, upon which Christianity rests. The dethroning of the ancient philosophies has stirred up a re-examination of the origin of the arts. Criticism attacking

the ethical and psychological foundations of the arts has raised the question of what the future of the arts may be, or even whether they have any future at all. When Freud wrote his frightening little book on *The Future of an Illusion* he meant religion. But it would not be difficult to write a book on the arts with the same title. Whatever the answer may be to all these disturbing problems, dodging this challenge does not solve them. They will have to be met, and we have not yet taken the first step on the road toward that meeting.

The most violent controversy of our time concerns, of course, our social order, and on this issue mankind is split into two camps, which fight each other with cruel hatred. Tendencies which attempt to compromise are crushed between these two millstones. This cleavage cuts through all nations, through all groups and political parties. It cuts through family-life and even through each one of us. These two camps speak two different languages—the one does not understand the other. The more we realize that all established forms of social grouping are out-grown as rapidly as children's clothes, the more this fight between the two camps appears as panic-stricken cannibalistic cruelty. The old familiar patterns of social and cultural groupings are losing their cohesive quality. Not because they are viciously attacked by subversive elements, but because they decay within themselves. What is to be done about this situation? In the first place: We must face it! These gigantic issues must be brought under the rays of the searchlight of controversy. It is the contention of this treatise that the maximum of controversial clarification lies in the confrontation of this problem with the wisdom of Israel.

FACE THE NEW WORLD ERA

Few people realize that the era we are about to leave is already dead. It died after the First World War. Yet most of us are still living in the old era, and even further back, in times long since past. Almost all of us are "Old-timers". We are not aware of the profound antagonism be-

tween the age into which we are emerging and the era we are leaving behind us. People who are aware of this feel as though they have lived two lives. Yet there are people—and a great many—who do not live in the 20th century nor even in the 19th, but rather in mediaeval times. Whole countries, England, for instance, are still under the spell of the feudal ages. And—as Freud and modern prehistoric research have revealed—large sections of mankind still live in the stone-age, intellectually, psychologically and morally. A prehistoric hangover keeps humanity in the stage of infantilism. With the exception of exceedingly small groups we all belong to a prescientific age. Like primitive tribes we think and act in a "prelogical" and "pre-ethical" way.

The transition from infancy to adulthood is a very critical process, often ending in failure. Most people have not yet reached the state of adulthood. The majority of them remain in a childlike state. They leave this world without any significant achievement of self-realization. This is true for mankind generally, since this problem of maturity-fear stands at the heart of our present turmoil.

ALWAYS BE READY TO BUILD THE ARK

There are many profound old commentaries about the significance of Noah's Ark. One of them relates it to the Hebrew word for ark—*teva*—, which also means "word." Thus, a word has the power to carry life over the catastrophe. The most advanced idea of an age may function as a life-boat which can carry the creatures through the catastrophe. Life on earth has already gone through many catastrophies, each of them liquidating enormous masses of biological forms, which were replaced by ever more complicated structures. These catastrophies had, as it were, a constructive trend and should rather be called "metastrophies" (Allan Upward). Today we call this "Emergent Evolution," that is, the emergence of ever higher levels of biological structures.

It is rather significant that the types which once were

"dominant types" are extinguished. All avenues of the biological processes have been blocked, one after the other, until only one avenue was left open, and that was Man. "Man stands alone" (Julian Huxley). So it seems as if Man occupies a solitary position in nature. This advanced biological view affirms the old Biblical view. And this was also the tremendous vision of the Kabbalah, which developed the concept of *Adam Kadmon,* that is, "Man" focusing all of nature. Man is the key; his body the key to all biological forms. The animals are perhaps pre-stages to Man, dress-rehearsals for our inner organs, which are "chained animals" (Hélan Jaworsky). Man's embryonic evolution is a short recapitulation of the general evolution of all living beings through the aeons. This is a definitely established finding of science. And it is not just these scientific views which shed new light on the story of the Ark.

This ancient story cannot be regarded any longer as a naive legend. It tells us in the form of a narrative how animal-characters focused by Man have been carried with Man over the catastrophies. Today we are again confronted with a situation that forces upon us the necessity of being ready for the building of the Ark in order to save "the remnants" for the next "metastrophe."

THE NEXT "GREAT FLOOD"

Another profound commentary on the story of the flood in Noah's time is related to the Hebrew word for the Great Flood: *Mabul.* In itself this word does not have simply a destructive connotation. It merely means abundance, fullness. This old commentary says that God predicted there would be such an abundance. But whether this abundance, this fullness, would come as a destructive force or as a blessing, would depend entirely on Man. And precisely this is our situation today: an abundance not mastered. Abundance is here, a life of plenty—not only of consumer goods, which modern science and technology can provide for men, but also a plenty of psychological life, plenty of experi-

ence, of knowledge, of joy, of health, of profundity. We could liberate our souls from fear. Yet, modern man's fear of maturity is so tremendous that large sections of mankind rather prefer to die than to grow into the "era of plenty." So terrific is this maturity-fear that these frightened souls would not shrink from the most unspeakable cruelties to prevent the advent of maturity. The stop-mankind-movement may very well turn the *mabul* of today from a blessing for Man into his annihilation. Be ready to build the Ark!

BUT NEVER FORGET THAT JONAH'S WHALE IS WAITING

A chassidic interpretation of the Noah-story asserts: We have learned that Noah himself did not go into the Ark before the rising waters of the Great Flood forced him to do so. Did he doubt whether God's prediction would come true? No, he did not. But he knew that a faith could be so strong that it attracts reality. He was fearful that the strength of his faith would hasten the coming of the flood. Indeed, there is a faith, negative or positive, which has a magnetic power of realization. A strong belief in the inevitability of a catastrophe attracts the catastrophe. The belief that a new war is unavoidable is a most dangerous one.

The prophet Jonah was sent by God to bring the prophetic message to the people of Nineveh that the end of their city was at hand. But Jonah knew that God in his mercy would not destroy the city if the people abandoned their wickedness. *"This displeased Jonah exceedingly, and he was very angry."* And *"Jonah fled from the presence of the Lord."* He would rather have seen the city destroyed than his prophesy not come true. This was why the whale swallowed up Jonah. The Whale! This is the abyss of the paralyzing demonic forces where freedom of decision no longer exists. It was to these abysses that Jonah surrendered. Sometimes it is our sad duty to warn of coming disaster. But he who gives that warning must be fully aware of how dangerous it is to forecast disaster. The prophet of a coming disaster must know that "Jonah's whale" is waiting for him. No one can be ab-

solutely sure that all the exits are blocked. It is never too late to veer away from the wrong direction. "Last moments", particularly, have the strange power of making Man return to the right path. It is one of the great Jewish axioms that Man is always free and never loses his freedom of decision. No man could live were the last sparks of freedom extinguished in him. The surrender to "inexorable fate" strikes at the very roots of the Jewish faith. To deny that there is always a last chance to stave off disaster means to give up the great Jewish hope. In every moment of human life there is still at least a spark of freedom.

So we will have to accept this twofold duty: to face unflinchingly the menace of a cataclysm in our time, and nevertheless confidently trust in the future of Man.

TO TAKE THE LONG VIEW IS A HEAVY DEMAND

Yet, a great Jewish sage (the Bratzlaver Rebbe) wisely said: *"He who does not pursue ultimate goals is wasting his days."* The ultimate goals are not just "distant" affairs, having nothing to do with the present moment. They are like the locomotive before the train. They give the momentum to the immediate moment. There is no antagonism between the nearby goals and the ultimate goals. The greater, the more alive the ultimate goals, the more will the immediate goals profit by them. How can Man hope to survive if he is already dead in life? The "Now" must contain within itself the ultimate goals, just as the ultimate goals are applied now and here.

MAN IS AN EXILE

To take the long view has become a typical Jewish attitude. The Jew is the eternal exile. Though he is always ready to expect the end of the exile in the very next hour, yet he is equally ready to expect the exile still to last for centuries. The exile (*galuth*) is one of the basic aspects of the Hebraic and Judaic vision. Not only a small group of people is in exile, it is Man who is exiled. It is

Truth which is exiled. It is, as Judaism teaches, God's presence on earth (*the Shechinah*) which is exiled. It is precisely this mighty conception that makes the Jewish people a vicarious representative in the most universal sense.

MAKING MAXIMAL DEMANDS

It is the Judaic tradition that challenges us to live in terms of the maximum of Man's potentialities, to make maximal demands, spiritually, morally and psychologically. They are maximal demands upon courage, confidence, vision. No greater demands have ever been made on Man. No greater hope was ever envisaged. Judaism means maximalism. The life of Israel is lived on the upper borderlines of existence. The very meaning of Judaism is the development of a maximum of human potentialities. Think of Moses' last song before he dies "with a kiss of God." With an unsurpassably majestic gesture he silences heaven and earth —the Universe—because now he, Moses, will speak. What is it that gives him such overwhelming authority? It is because he will proclaim the Name of God. By this act he establishes Man's superiority over nature. Of all creatures only Man can free himself from the bondage of nature. This secret is entrusted only to Man.

THERE IS NO ESCAPE FROM BEING A JEW

This is the basic law and the unmistakable teaching of Jewish history. No Jewish group, no section of the Jewish people could ever escape the Jewish destiny. Sooner or later the big showdown has caught up with even the most cocksure. There is no exception to this rule, in any age, or country. It was the sincere belief of the German Jews that they had definitely succeeded in settling down peacefully among the German nation. They sincerely believed they were not sought when the fiend knocked at the door. This smug complacency ended in torture chambers.

The attempt to evade this meeting with the Jewish destiny may partly originate in the fact that for a time sections

of the Jewish people go through relatively short periods of rest, just as battle-troops are for a while withdrawn from the battle-front to regain their fighting power and are replaced by fresh troops.

THE HOUR OF THE AMERICAN JEW

Doubtless, American Jewry will soon have its meeting with history. The relation between the American Jews and America did not yet reach that degree of profundity which the Jews had achieved in ancient Greece, in Russia and in Poland, and during their long sojourn in Germany. However, a deep antagonism went alongside, such as the Jews in America have never encountered. There are elements of profound kinship between Judaism and Americanism, but they must be brought into the open and be clearly defined in order to build up a sound relationship.

Can there develop a deep antagonism also in the American sphere?

This depends upon the further evolution of American culture. It is an experience of the Jews gained in their long history that all cultures eventually abandon their ideals and their basic conceptions. They decay into mere power systems. The decline of a nation begins when it becomes power-focused. And this is precisely the moment when a nation tries to detach itself from the Jews. The "No" of the Jews is directed against the power-systems and not against the culture systems.

TO BE A JEW—ACCEPT IT IN FREEDOM—OR—

There is a commentary on the story of Israel, standing at the foot of Mount Sinai to receive the Divine Law: God had offered His Holy Torah to all the seventy nations on earth. Only the Jews had accepted it. But—the commentary adds—God had told the Jews, if they refused to accept His Torah, the mountain would be their grave. This is a profound conception, integrating freedom and divine necessity into a unity; the divine compulsion to be free. And

the answer the people gave to this divine confrontation, the unparalleled answer was: *"Naasseh we nishma," "We shall do and hear."* They did not say "we shall hear and then do." Their answer did away once and for all with what might be regarded as the "normal way of life." That is: first to examine the Divine Truth and only then to decide whether or not to accept it and act accordingly. It was the greatness of Israel that they reversed the procedure. First came their deathless decision "to do," to accept the Divine Reality as the granite fundament on which to stand. And then, only then their minds were open and ready "to hear" the voice inaudible to a closed mind. Thus they emancipated action from fate, changed conditioned action into free action. This was "the leap from serfdom into freedom." The genius of Israel had decided to be free, thus establishing freedom as the basic pattern for all future declarations of autonomy. Henceforth no Jew was any longer free to be unfree.

LIVE AT THE APEX OF REALITY—OR—PERISH

It is not as if the free decision to accept the Jewish destiny was in itself a guarantee of safety. The Torah of the Jews is not a shield to protect the Jew. As a philosopher of our time has wisely put it: The place of the Jew is not behind but before the Torah. There is also a danger in trying to escape from the Jewish destiny by restricting oneself predominantly to the ritual prescriptions of the Torah, of settling down behind the Torah in a rather regulated normalcy. However, the genuine Jew has always been fully aware of the meaning and consequences of his fundamental everlasting decision. These genuine Jews, down the centuries, never went to their doom in a stupor of unwareness, when it came to the ultimate challenge. The *"kiddush ha shem,"* the *"Sanctification of the Name,"* was an act of sacrifice in which the Jew rose to such tremendous heights that this short moment outweighed years of dull mediocrity.

The end of the Warsaw Ghetto, a place of effervescent genius, was a pathetic example of the *"kiddush ha shem."*

When the six million Jews went to their doom many of them did not understand why they were sacrificed. The task still remains to make articulate this unconscious Sanctification of the Name.

THE JEWISH PEOPLE ARE CALLED "JESHURUN," "THE STRAIGHT WAY"

The Jewish way is a one-way street. It is utterly opposed to all "back to" movements, to all retrogressive desires to reverse the process of history in its self-transcendence. The name of mankind's adversary "Satan" means in Hebrew "the bender back." Hence the deep absolute hostility of the Hebrew way towards the stop-mankind-movement. "The Jewish Issue" is the decision as to Yes or No, a decision on which the fate of Man hinges. Israel must answer for mankind. This is the meaning of the Biblical word: all failures will be avenged on Israel. History has proven that the Jews were never able to escape this vicarious responsibility.

THE JEW IS ALWAYS IN THE THICKEST

The entire history of mankind is a continuous proof that the Jews have always been in the focus of the most burning problems in each period. Where the frontlines are, there we will find the Jew. They have never been neutral. Every attempt of Jewish minorities to keep out of the essential conflicts of their time has always ended in miserable failure. Why not accept a majestic destiny? To accept what you are is always wise. The dodger is a fool. Yet—the history of the Jews is one gigantic triumph of courage and magnanimity. We may be confident, therefore, that Israel will not fail today, when we are confronted with a global conflict of a magnitude surpassing all previous conflicts. Israel has gone through the cataclysms of the Empires, Pharaonic, Assyrian, Persian and Greek, through the end of the wild beast that was Rome, through the crumbling mediaeval Empires, the downfall of Spain, through the hellish end of Germany, and today

through the crumbling of the British Empire. Having survived all of them, Israel is confronted today with an impending metamorphosis of humanity, which means not only partial change but total change.

A NEW HISTORIC STEP OF THE JEWS IS IMMINENT

Nothing less will do. To stand still is tantamount to sinking back. There is a saying: You have to run with all your might even to stay where you are. What the Jews must deal with next is the present situation of mankind, the global issues.

The main problem in this crisis is the absence of a genuine social cohesion. The main task will be to establish a genuine community of social justice. The leading principle of this next step of the Jews is to apply ever more deeply and ever more determinedly the philosophy of Israel to this task. As in all previous generations they must again make their contribution to the advancement of mankind. It had sufficed to write down the story of the founding of the Jewish people, its struggles and its inner conflicts, and a national history became universal history. The story of the Jewish people became the basic book of all occidental culture, setting a yardstick for higher moral civilization up to our time. The events in Jewish history serve as keys that decipher the code of general history.

In the coming global showdown both the place of the Jew and his next great historical contribution are clearly defined. This step must be in sympathy with the forward forces of the world and—as always since the beginning of Israel—in conflict with the "bender backwards." There is in the Bible a very peaceful element and a militant as well. "*The war of God against Amalek from generation to generation*" (Exodus 17, 16) may reach a phase today where it would become the war against the stop-mankind-movement. It is said of the Jewish Torah that all its ways are peace. "*Shalom*" is a name of God. The Torah has a millionfold *Yes*, but there is also a mighty *No*.

TRUTH IS WITH MAN

Truth is not a set of axioms. It is the emanation of Man's truthful community in the truth; it is not outside of all human affairs. Truth is not like a rigid block of ice. It is the manifestation of human life free from ethical and mental corruption. Some American philosophers have gone so far as to look at truth as a form of ultimate human consent.

The Jewish vision, however, affirms that God is truth. Note carefully that it does not teach that truth is God, which would be an idolization of truth and would negate both God and truth. But although the Jewish Torah teaches that God is truth, it also teaches "that God dwells with the people even amidst all their impurity." Truth, then, is profoundly connected with the life of the people. The Jews were pragmatists 3000 years before William James. They knew 3000 years before Marx that truth and righteousness were an indivisible unity, that there is no detached isolated truth with a self-contained validity. It is wrong to contend that the unity of truth and the people, of intellectual purity and ethical purity, lowers the dignity of truth. Just the opposite is true. It is non-attachment, it is indifference, that makes a lifeless specter of truth.

THE FIERY TRUTH OF THE TORAH AND THE LOWLY

On what ground then rests Israel's claim to be a trustee of truth? Why should truth be entrusted to Israel? Does not a famous Jewish tenet explicitly state that "the righteous men in all the nations do have their share in the world to come"? This would mean that the Jews claim that all the righteous belong to Israel, that they are more akin to Israel than to "the nations"? Or that the nation would be Israel, if seen in the light of eternity. Contrasting the history of the Jews with the history of the Gentiles will give us a clue to the understanding of this strange claim.

Jewish history is throughout the history of the outcasts. It

is the story of a pariah-group (as the great sociologist, Max Weber, called it). Only for brief passing moments of relative stability was this "abnormal" condition interrupted, and then never for all of the Jewish people at one time, but only for small sections of it. The history of the Jews can be compared to the life of rebellious outcasts as against the life of settled respectability—to the life of the lowly compared with the life of the wealthy. There is a saying that only the lowly understand the Torah. The question arises to whom is truth entrusted? The answer is not difficult.

LOVE IS ACTION AND NOT EMOTION

Is not Man's faculty of transcending the limits of his self, truly human! No living being but Man has this faculty. Is not transcending ourselves the very essence of love? Love is not a sentiment. Love, seen in the Jewish Biblical vision, is action, not a sentiment to be enjoyed by him who loves. He who—in his love—means ultimately only himself, does not love at all. This kind of love is like the Australian boomerang, returning to him who has thrown it. True love is an act of swinging outwards, swinging away from the lover and reaching his fellowman, where it remains and does not return. Is there not at the very heart of revolutionary unrest this urge to transcend!

And—strangely enough—the more intensely the Jew loves Israel the nearer he comes to mankind as a whole. His love is not a discriminatory love, pitting one against the other; it is not a preferential love, but the most decided form of universalism one can think of. The closer the Jew is in uniting himself with Israel the closer he comes to humanity and the less remote is he from the Unity of Mankind. The more decisively the Gentile practices the Unity of Mankind the nearer he comes to the Israel pattern.

The wanderings of the Jews through the ages cuts across all cultures, empires, philosophies, religions and social systems, leaving all of them behind. But this uncanny immortality is not a guarantee for smug safety. It may well be lost.

It may well be that "only a remnant will return" (Isaiah).

That the forces of the No-Camp as against the Yes-Camp are united globally in their hatred of the Jew mirrors the sanctity of the Israel People. The possible cataclysm of mankind and the attempt to annihilate the Jew mutually interpret each other.

TO BE A JEW, ALWAYS MEANS TO BE A JEW—NOW

The wisdom of Israel needs the actual present to make its inner light visible. Nobody is really a Jew if he is not a Jew—Now. It is not enough to be a Jew in an abstract sense or in a timeless sense. The concrete Jew must always meet the challenge of concrete tasks. It is worth doing so because our time is an exceedingly great time. Once again Man is faced with a *mabul*—the Atomic Age. A completely unprepared, immature and divided mankind is suddenly confronted with the possession of almost unlimited power. Again the same ultimate dilemma: Is abundance, *mabul,* to become a blessing or a curse?

The issues of this "Now" is not merely the problem of transition, however stormy, from one cultural pattern to another. It is the question of the very continuation of humanity. It is the question: Is Man to survive? Does Man want to survive? Has the Freudian "death-wish" gotten the upper hand today? This death-wish is undoubtedly one of the great discoveries made in our time. The hidden demoniac forces of self-destruction are brought out of their darkness into the open. Only in the bright light of our consciousness can we hope to overpower them. The definite decision as to "Yes" or "No" is the theme of the showdown of this hour—of our "Now." Nobody has ever answered this question with a more radical "Yes" than the Jewish People. Its book—which is called by the world "The Good Book" is the book of the absolute "Yes." A deeply religious earlier Russian philosopher called it "The Book of Existence."

THE "JEW NOW" MUST FACE THREE CHALLENGING QUESTIONS

The first question: Can Judaism remain neutral in the present global metamorphosis that splits mankind into two camps? Is not the very essence of Judaism the struggle for social justice, for a society beyond class-distinction? Why not simply join the opposition and fight with and for the working-class? But why then remain a Jew? Why not simply be a "radical"? Here arises the question: Is social and political radicalism enough? What about Marx and Marxism? Is not something lacking in the progressive movements today? Something that makes them ineffective, problematic, without a genuine focus? Perhaps the Jewish vision of progress, determined and profound as it is, can activate these progressive trends into an irresistible religion of social progress.

The second question: Can Judaism remain neutral in the overwhelming scientific revolution, which transforms all our ideas and theories about the cosmos and about life? Is Judaism compatible with the immature ideas of an infantile mankind? Does not genuine Judaism want to bring about a universe, free from superstition? Is not Judaism deeply in favor of increasingly applying sciences to technology and medicine as a means toward an economy of abundance, and man's mastery of nature? Can Judaism remain indifferent to the fact that modern man has to live in a world of machines and of ever-advancing science? But if this is so, why remain a Jew, why not simply be a scientist? What about Einstein and modern physics? Here arises the question as to whether science and technology are enough? Is there not something lacking in the scientific view of life? Perhaps the Jewish vision can redeem the grandeur of science and technology by integrating them with a meaningful life.

The third question: Can Judaism remain indifferent to the tremendous psychological revolution, which—like a volcanic eruption—has shaken up the substructure of the human

soul. Can Judaism address a soul whose entire structure is challenged, unmasking the psycho-underground as frighteningly problematic, the source of universal neurosis. A neurosis revealing itself in war, in stop-mankind-actions, and in the unspeakable cruelties that may end in a global suicide. Is not the very essence of genuine Judaism profoundly identified with the attainment of purity, of a soul free from destructive and perverted elements, of the restoration of sexuality, which today is dislocated and therefore harmful, like a misplaced fire that burns the house instead of warming it. Is not the finding of the inner focus of the soul as envisaged by psychoanalysis a genuine goal. If this is so, why then remain a Jew and not become simply a psychoanalyst? What about Freud and psychoanalysis? Here we realize that psychology is not enough, that we have to go beyond psychology. Perhaps Judaism can show us how to make constructive use of the discoveries of modern psychoanalysis, and how to restore the unity and purity of the soul.

THE JEW MUST ALWAYS BE A FRONTIERSMAN

Obviously these questions could not arise so long as the established forms of religious life held the keys to every problem. But today with the decline of religious attitudes the situation has changed. Powerful competitors to religion have come to the fore, new movements, fascinating and vigorous, seek to replace religion. Thus religion is forced onto the defensive. The younger generation has become alienated from religious life, or at best maintains a purely conventional tie with the churches. This religious indifference has become a problem to the Jewish people too. The unbroken "Golden Chain of Tradition" seems to have given way. Yet it may very well be that modern objections to religions cannot be applied to Judaism. Jewish religion is perhaps not just "one more religion" among other religions, but is basically different from all of them. This treatise undertakes to prove that this is indeed so and that there is no kinship between the incadescent fire of Israel's truth and the

cooling ashes of decaying spiritual and moral attitudes. It is a most tragic fallacy to contend that Israel is "in the same boat" with the other religions which are incapable of meeting the challenge and are simply withering away. The Jew must realize that his place is at the foremost front-line. He has always been there, and there is no other place for him.

NO OTHER EXIT THAN INTO A HIGHER PLACE OF REALITY

Said a great Jewish sage: *"If you want to recognize the invisible, your eye must be wide open to the visible."* And this: *"Look ever deeper into this world, and a higher world will become manifest."* On the plane where we are living today all avenues have become dead ends. Yet —one avenue is wide open—the vertical way. Judaism is Verticalism. Judaism is Maximalism and Verticalism. The Jewish way is the vertical way. The word: *Kummijuth* (Leviticus 26, 13), which means to stand upright, is one of these *teva* words, an "ark" to bring Man out of his present paralysis, and to carry him over this crisis into the future. *"Son of Man, stand upon thy feet"* (Ezekiel 2, 1). Only Man can stand upright. The vertical line is the human line. Verticalism means to bring about the autonomy of Man over everything that is sub-human. Nothing whatsoever in the universe can have primacy over Man. Later in this treatise we will see that it is tantamount to idolatry to place anything above Man. It is a principle of genuine Jewish philosophy to interpret so-called "realities" as sub-human. It is precisely Man's intrinsic mission to establish Man's autonomy in the universe. It is precisely through Man that all "realities" should be surrendered to the One Absolute Reality, which is not sub-human but superior to Man. There are no realities whatsoever directly confronted with God, except Man. This principle is a profound reversal of the ordinary way of thinking. It is a demand for a life free from idolatry. Idolatry is absolutely prohibited for Israel. This is the condition on which the people is founded. Thus the saying: *"He who refrains absolutely from idolatry is called a Jew."* It is tan-

tamount to a fundamentally changed life. It is like the difference between madness and sanity.

There is nothing the Jew should bow to. It was said that *"Mordecai did not bow and did not prostrate himself,"* not even before the highest courtiers nor even before Haman himself. And when he was asked why he did not bow, he disclosed to the people that he was a Jew.

Just as climbing a mountain opens up ever wider horizons, so the vertical line brings us to ever higher planes of reality. Only by widening our horizons, by discovering new territories, can we find a way that may lead us out of this global turmoil. The "given" situation no longer has any exits. The key to a problem can never be found on the plane where the problem is posed; the key is always hidden on a higher plane. We cannot solve a problem; we can only dissolve it. We outgrow a problem by reaching a higher plane. The vertical way of *Jeshurun*—that is, *"Israel upright"*—cuts through all the horizontal levels of history, one by one. It pioneers into ever higher regions of Man's own infinity.

DEPARTURE FROM THE BASIC CONFUSION

The Bible, that is, the Torah of the Jews—the "Good Book" for all of humanity—reveals to us how the vertical line has been broken and how it can be restored. The alternative is—Death. Our life is as yet not a real life, but rather a substitute. But unfortunately mankind is resigned to accept this substitute. No so the Bible. Not so Israel. Israel and Israel's Torah stand in flaming protest against the humiliating state of Man's brokenness. The Bible is a rebellious onslaught against the acceptance of our present state of existence. Yet, a pagan-minded mankind accepts as a fact the bondage of Man, his helplessness, his frustrations and meaningless life, his poverty, drudgery, serfdom, his impurity, confusion and stupidity. The pagan is the antagonist of the Jew. The pagan surrenders to a given situation as a fact, whereas the Jew revolts. The pagan believes that "fact" and "unchangeable" are one and the same. To him facts

are like unsurpassable mountains. He bows, he does not revolt. But the belief in "unchangeables" is one of the most sinister superstitions. Nothing is really unchangeable. "Facts," even as seen by modern science are merely "knots" in fields of innumerable crossing lines. Sometimes it suffices to change one of these lines a tiny bit—and the "knot" disappears.

To a Jew the confusion that stands in the way of the fullness and grandeur of life is a basic issue. Only a basic change can help. Man's original meaning has been perverted. From being the master he has become a slave because he has placed the cosmos above instead of beneath him. Man has placed above him innumerable gods, laws, fictions, metaphysical nonentities, kings, rulers, states, saints, money and fear. He has allowed Man to become plowed under the industrial production process and to become a mere commodity. Later on we will study the Jewish diagnosis of this fundamental disease. It will be sufficient—for the purpose of going ahead with our present analysis—to emphasize the point that the Bible is the fundamental document of revolution, the original pattern for all revolutionary action. Not a book of pious humble surrender, of hopes placed beyond the grave. The Bible is the voice of rebellion against the acceptance of basic confusion.

And for this very reason the Bible does not suggest any metaphysical remedy, any change of mystical or metaphysical kind. Israel holds that change must occur here in our actual life on this earth. Although we are broken we are still free, free in each actual moment to restore our original human status. And this is not a metaphysical action, but a very concrete revolutionary action. It is the basic task and duty of our actual life here.

A NEW LINE-UP OF ISRAEL

The impending global showdown requires a new line-up of the Jewish people. Enormous forces have been stored up in the Jewish collective. But its outer mani-

festations are often as slight as those in the wintry tree or as occasional light puffs of an inactive volcano betraying its very nature.

In understanding the call of the hour the Jew accepts in freedom this global conflict of humanity as God's war, which is deeply akin to the very theme of Jewish history. For the rage of the No-camp is directed against the Jew, as if he were the focus of the conflict. The Jew is deeply involved in the fate of mankind and its sufferings. The Jew suffers intensely with all men.

Moreover, the same issues that split mankind today also split the Jews, though clearly they belong on the side of the Yes-camp. The Jews have not thus far thrown their full strength into the fight. They participate in it as individuals, on their own responsibility, but not as a group. They have not yet mobilized their enormous brain-power in the cause of the vertical war. Nor have they thrown into the global two-camp battle their mighty religious power.

THE JEWISH COMPASS

The direction of the Jewish decision is clearly indicated. It is not an ideological, but an extremely concrete ultimate goal to which the Jewish compass points. A community centered on truth and not on passing or merely functional purposes. Such a collective may be called *The Absolute Collective.** This is the highest form of existence, slowly emerging out of the maze of aeons. The very secret of Creation emerges. This highest principle seems to have set the theme of evolution down the ages. It works like a catalyst, like a crystalizing nucleus that transforms everything it touches into a crystal like itself. The ultimate goal of any evolution determines all the stages of the entire process. So the Emergence of "The Absolute Collective," as distinguished from all relative and transitory groups, is the focal dramatic theme of history. It is the very topic of Jewish history and interprets with exact profundity the global tornado

* The author's book: *The Absolute Collective,* Daniel. London, England, 1937.

of today. It is the theme of the revolutionary story we call "Biblical History."

THE ORIGIN OF THE ORIGIN

In every living organism we find two functions which we may compare to the charging and discharging of an electric battery. We may liken the cultural display of nations to the discharging of accumulated energy. But in the course of history Man has neglected to recharge the reservoirs of energy. This is what we call "decadence of culture." The paramount problem of today is to regain our basic creativity.

In their early stages the cultures emanating from nations are rather parochial-national. Later on they become more and more universal and in their final stages they represent the common good of all the nations. This is the natural progress of all cultural evolutions. Cultures have a tendency to deviate from their origin; they are centrifugal, expanding, going from specific and particular patterns to universal global civilizations. But what about creating sources from which new emanations can spring? Little has been done to build up reservoirs from which to draw.

Such is not the case with Israel, the Founded People. As we shall see, the origin of its energies is clearly known. It is our own concern to replenish that reservoir, for the good of all, by the continuous re-creation of Israel. Israel's contributions to the evolution of mankind are its very pulse-beat. Said the great Jewish philosopher, Jehuda Halevi, in his book, *The Kusari*:

"THE JEWISH PEOPLE IS THE HEART OF MANKIND"

The accent is not on "the heart," but on "Mankind" as well. This saying is not mere self-affirmation; it is a call to duty. And a duty also to this heart. It is an all-out responsibility. It is humble devotion. Yet, can we create a heart? The perpetual creation of Israel is not simply an act of "making" Israel. It calls up the mysterious powers that

had founded the people. These uncanny potentialities almost frighten the Jew, arousing in him as the Abraham story relates—"a great dark fear." He is thoroughly aware that the individual little Jew cannot kindle that Israel-Fire. Only Israel-Total can create Israel. But does he not belong to that strange indivisible Collective, just as each individual tiny cell in us is part of our human body?

IS THE JEW A TOTALITARIAN?

Each one of the billions of cells forming a living body is not an isolated individual cell capable of existence outside of the context of our body. Although clearly an individual and therefore irreplaceable, it derives its meaning only from the existence of the organism as a Whole. The single and the whole are not contradictions, they are a unity. Each cell, so to speak, is sublimated, elevated by belonging to the totality of the human organism. It is not a cell, but a human cell. What, then, is the objection to totalitarianism? Obviously it cannot be an aversion to belonging to the great concatenation of things. It is because we seem to object to accepting regulations imposed on us by groups which by no means represent the whole. So far no group can claim such a right. All parties, institutions, classes, governments, organizations, churches, political movements are sectional, transitory and self-centered, and represent special interests. It is repelling when such groups usurp privileges and make decisions encroaching on those outside their group.

It is not wholeness as such which is challenged. It is only the usurped totality which we reject. And rightly so. Would not a genuine community of Man speak with authority. If the "whole" of a free togetherness were clearly manifest, would not everybody accept it enthusiastically? The real problem therefore is: the absence of true wholeness. The whole is not yet manifest, the true community of Man is still lacking. There is no real human society yet. The Absolute Collective is only emerging now.

BEYOND THE GREAT ANXIETY

Israel has lived through all the great cultures, empires, religions. Israel not only survived, but it answered. Down the centuries it has answered by its continuous "Yes" and its great "No." Thereby splitting up from top to bottom every cultural pattern of history. It forced mankind out of those gigantic structures, pushed mankind forward to ever new horizons. Yet humbly aware of its frailties and failures, no nation has ever so willingly accepted criticism, as it was meted out to the Jews by their prophets. To criticize one's own people was never regarded as subversive or unpatriotic.

History shows how the Jew stood at the cradle of cultures and at their deathbeds. How the Jew inaugurated mighty religious systems, which later on he had to oppose and fight. In the history of Christianity and of Islam controversies were carried on for centuries about the ultimate issues of humanity. But the part the Jews played in those mighty spiritual fights is not sufficiently known.

We shall see why the present severe attacks on religion do not concern Judaism, and why Judaism will not go down in this contemporary decline of religion. It is important to study the religious roots of capitalism and to explain the inner dialectics of capitalism. Extensive research in this matter was carried out by Max Weber, Tawney and Veblen. But because of the subject's highly controversial character, it is somewhat shunned. This is even more so when it comes to mentioning the Jewish role in the declining stage of cultures and of social systems, and still more so its function in revolutionary movements. Again we hold that a blunt controversy is healthier than an embarrassed silence. It is time for the Jew to comprehend the unity in the polarity between his rigorous traditionalism and his strong inclination for decided progress. It is not a coincidence that the Jew looms so large in the field of social criticism, or in such developments as the Relativity Theory, or atomic research, all of which have profoundly changed our views of life and of the world.

Because Israel has achieved the highest synthesis of the eternal and the temporal, its chance for survival and for continuing on its way through history are very great. And then there is the paramount fact: Israel is the Collective free from fear. Not because of the many valiant actions in the long course of Jewish history, for such actions are everywhere and at all times, and there are many individual Jews who are not free from fear, but because the fearlessness of Israel means that the soul of Israel has overcome fear basically. Israel was not afraid to accept once and for all the confrontation with the fundamental Divine paradox which is human life. Israel is not afraid to face that original challenge to live in this world solemnly and purposefully.

An old saying has it that in each generation of the Jewish people there exists—hidden—the Messiah as well as the Adversary. But the Messiah never becomes manifest because of Israel's frailties. Just so the Adversary failed to destroy Israel because of its theophoric vocation. Israel may prove to be indestructible by forces from without. But could Israel destroy itself from within? One of the functions of the Jewish ritual and of organizing the Jewish way of life is to block all trends downwards or backwards, to block all the relapses and retrogressions. The Jew has to learn over and over again what it really means to belong to an indissoluble collective. Judaism is Maximalism.

"Arise Each Morning Like a Lion!"

II

The Fallacies of Timidity

THE ROADS TO NOTHINGNESS

The Four Ways of Minimalizing the Biblical Revolution:

ASSIMILATION

LIBERALIZATION

NORMALIZATION

PETRIFICATION

1
ASSIMILATION: Dodging Judaism

THE HUMILIATING FAILURE OF ASSIMILATION

The attempt to escape the Jewish fate is as old as the hatred against the Jew—namely, as old as the history of the Jews. This hatred has always been the same. Its phraseology has not changed from the time of Pharaoh and Bilaam unto German fascism. But never before has assimilation ended in a more brutal defeat than today. Persecutions in former times often culminated in the *kiddush ha shem,* the glorification of the Name. They were the most sublime expressions of human heroism. It was triumph, it was victory, it was transformation. But the end of many of the victims in the extermination-camps was tragic without the comfort of understanding the profound meaning of what was done to them. The Jewish people will not easily pass over this tragedy with such a cheap phrase as: "After all, we can not bring them back to life." We can! We read in Ezekiel (chapter 37): "*Son of Man, can these bones live? Prophesy upon these bones.*" The Warsaw Ghetto sanctified the murdered. The great resurrection of the murdered is a task we must take upon us.

APOLOGIZING MERELY ENCOURAGES THE AGGRESSOR

This is what the assimilationist does not understand. It is beyond his grasp that stammering apologies merely encourage the aggressor. The more sub-human the aggressor the stronger his passion to turn against the weak,

the confused, the timid, the ignorant. But it is dignity, it is character that impresses the foe. Living in apologies, whining for esteem makes the foe despise us. And he who tries to tell the foe that he is one of them, that he "belongs," is also mistrusted. The assimilationist overlooks these elementary psychological facts. And he adds arrogance to escapism by jettisoning Judaism in a whim, being foolishly ignorant of the values he is throwing away. Severe damage to Jewish prestige is the sole result.

THE MORE RADICAL THE ASSIMILATION THE MORE VEHEMENT THE REACTION

It sometimes seems as if assimilation might still work. A fallacious assumption! Even the superficial truce which aroused that hope has never lasted for a long while. And as an honest analysis must admit, it was never true assimilation but only a superficial adjustment. Under the surface the old antagonism remained. And even outwardly the Jews lived a separate life socially. The Gentiles never really accepted them. It did not matter that the Jews had lived in Germany for more than fifteen hundred years. They were the first settlers on German soil. They made priceless contributions to German culture. The assimilation of the German Jews since the middle of the 19th century was the most far reaching assimilation ever achieved and made many of them unrecognizable as Jews. And the result—the most violent and unparalleled savagery of annihilation in all Jewish history. And after the first defense-line, German Jewry gave way, Polish Jewry was exposed to the full fury of German anti-Semitism. As if they were shaking off a hateful yoke, the German people reacted with volcanic violence, shattering the flimsy illusions of the assimilationist. His offer to surrender his Jewish identity was just as indecent as the demand on him to do so.

TO FIGHT THE JEW-HATER HAS BEEN FUTILE DOWN THE CENTURIES

It is not only humiliating to appease the Jew-hater; it is also insincere, because deep down the appeaser knows that he is surrendering to a lie. And on top of that, it is futile. The Jew was never successful in buying peace. Even when he was willing to pay the highest price, he failed. For a short while he may have been fooled, but the awakening came soon, and it was a rude awakening. He could not make assimilation work, even when he cooperated most willingly and enthusiastically. Still less successful were his attempts to out-german the Germans, to out-roman the Romans, to out-babylon the Babylonians. Trying to "fight anti-Semitism," even with the backing of decent and noble Gentiles, yielded no tangible results. Numerous efforts were made to disprove accusations that had no basis whatsoever. No documentary facts to the contrary, no intelligent argumentation, no truthful information had any effect. It was not even possible to dispel the stupid story that the Jews were committing ritual murder. It was not even possible to get rid of so clumsy a forgery as *The Protocols of the Elders of Zion.* It was never possible to remove from the Jews the ominous label "murderers of Christ." Such ideas remained as integral part of the church-dogma and were used as a reason to bar the Jews from Palestine, because "the Jewish people had been rejected by God." A return of the Jewish people would invalidate this dogma. A host of lies is spread about the subversive activities of the Jews, about their secret intrigues and their hostilities to the nations in which they live. All these lies are disproved day by day. And the next day they show up again. The Jews are confronted with the dilemma of having to state the truth over and over again, and yet to know that it is absolutely futile. They might be as perfect as human beings could ever hope to be, but their situation would simply be worsened because of that fact. Whatever the Jew may do he will be found at fault. Why is this so?

THE SIGNIFICANCE OF THE COMPLETE IMPOSSIBILITY OF ASSIMILATION

Is there then no hope for the Jew? Is there no way to peace? Clearly there is a way. The same way, the only way which leads us out of all conflicts—the truth. Concealment, stifled silence, confusing the issues, only intensify the bitterness. But a truthful controversy will lead to peace. A famous tenet of the ancient book *The Ethics of the Fathers* declares: All controversies undertaken for the sake of truth will yield a positive result. Instead of assuring the world that his identity as a Jew is irrelevant, he should rather proclaim this identity unambiguously. The *Galuth,* the dispersion of Israel, is not an "injustice," nor a "misfortune," not a "minority problem," and not a "scapegoat problem." The exile of the Jews mirrors the profound "schizophrenia" of humanity. It is an expression of the apocalyptic cleavage in human nature. It will not end until the fissure is mended. But it cannot be mended so long as it is not recognized as such. That is why the *Galuth* means not only suffering for the Jew but for the Gentile as well. The world is frightened and deeply disturbed by the Jew. The assimilationist explanation of the "Jewish problem" as a misunderstanding or as a minority problem will not suffice. Only by interpreting the plight of the Jews as something profoundly meaningful will we have made a decisive step towards solving this "unanswerable question."

THERE IS INDEED A GENUINE ISSUE BUT IT IS BECLOUDED

Why are the Jews persecuted? Certainly not because they possess "unpleasant" characteristics. Such are common in all nations, races, groups. And certainly not because the Jews are a minority. We have innumerable minorities that are not persecuted at all. And even if they are, none of them has been persecuted throughout its entire history. Neither can the reason for the persecution of the Jews be found in their vocational stratification, although it deviates

slightly from the average, often giving preference to urban and professional callings. None of these pretexts could explain the persistence and the boundless vehemence of the hostility and aversion to the Jew. The only plausible explanation is: there is indeed a genuine issue.

The true issue and the profoundest conflict among men is the struggle for the definite establishment of Man on Earth. This is the real theme of history, Man's "priestly message." But what is "priestly"? The Hebrew word for priest, *cohen,* has nothing to do with any clerical function in the historical sense of the word "priest." He is neither a "caretaker of the soul" nor an official of the hereafter. A *cohen* is a man "who solidly establishes unification." Which means: overcoming the basic cleavage which makes Man so weak.

IS MAN EVIL OR WEAK?

The biblical answer is: Man is weak. Evil is only the outgrowth of his weakness. Evil action or evil thoughts are a sort of compensation for his weakness. Man is weak because he is broken. But his brokenness can be mended, his unity can be restored. The Bible calls the broken, weak Man, *Enosh.* The full unbroken Man is called *Adam.* It is the broken Man, *Enosh,* the collapsed and ultimately evil Man, who—as the Torah says—has destroyed not only himself but also his environment. Man lives in the ruins of Paradise. And we ourselves are the ruins of the original *Adam.* We have lost the power that was bestowed on Man as the keystone of creation. With the broken keystone the cupola of creation collapsed. All too many take our life in these ruins as normal, and these ruins as the world. They have accepted this collapsed state as final and have forgotten that these ruins are not the true reality. So they have made up their minds to settle down in these ruins comfortably. The few of us who have succeeded in getting the best places among the debris try—cynically—to keep the others out. And even these dispossessed bring themselves

finally to accept their miserable condition as "reality." But there are some who revolt. Sparks of the original fire are kept alive in them. The rebellious, the outcasts try to rekindle the fire. This makes them hateful to the dwellers in the ruins, to whom nothing counts but their petty shelter. Panic-stricken, they defend tooth and nail their sheltered nooks, their escapes, their pusillanimity. So we are faced with the alternative: either to maintain the perversion or restore the *Adam,* Man-Total.

THEIR REBELLION IS THE TRUE CASE AGAINST THE JEWS

They are the rebellious cast out by the indwellers in these ruins. Said the great sociologist, Max Weber, in his enlightened Religious-Sociology: "*The Jewish people are a pariah nation.*" But who are they who will rekindle the fire? Is it the respectable indweller or the pariah? Where are the true *cohanim.* Do we find them among licensed religions or among revolutionary religions? Hence the antagonism to the Jew, and why the Jew-baiter is his persistent companion down the ages.

THE PROFUNDITY OF THE EXILE OF THE JEW

The Jewish *Galuth* (diaspora) has its roots in the paramount conflict of human nature. The tragical cleavage between the Jewish people and their fellow-men has the same roots as the basic *Adamic* collapse, except that the Jew is a most outspoken exponent of the problematic situation of mankind generally. The Jew is a troublesome admonisher, steadily reminding us that we are sick. He does not allow us to give in to our sickness; he does not allow us to take our sick-room for the world; he wants us to recover. He stirs us up again and again, he gives us no rest. He drives us out from all stability, demonstrating the fictitious character of stability and security. He is the eternal unmasker. He refuses to settle down in a fictitious reality. He lives in this world here with an almost unbearable solemnity. As in a flash of light he makes us see the original radiance of these fictitious things

around us, these ruins of Paradise. Again the great word: "*Look ever more deeply, ever more lovingly into this world, and a higher world will arise.*" We recall a wonderful experiment: ordinary pebbles were exposed to cathode-rays. Immediately they radiated an almost supernatural light; they became luminescent with beautiful colors, thus exposing their hidden true character and revealing what is latent in these ugly little pebbles. Jewish radicalism makes this dark world transparent because it does not neglect this world in favor of a world hereafter. Because this radicalism revolutionizes this world it restores its original paradisiacal meaning. A chassidic story about the great sage Schneur Zalman recounts: Once a pupil asked him "What is God?" To which he replied: "All I know is, He is clearly present and besides Him nothing is clearly present." An interesting point in this statement is that the given things are not clearly present. The Jews are indeed a strange minority.

THE JEW AND THE PAGAN. A BASIC ALTERNATIVE

What is a pagan? It is man accepting our fictitious world. It is Man adjusting himself to what is wrong. But—what is wrong? The Founding Fathers of this country insisted upon a clear awareness of what is right and what is wrong. No compromising. Once the righteous decision has been made, no superseding of it by business considerations. There is no "business ethics," there is only and simply "ethics." This was a Biblical attitude. The ethical laws are absolute. In nature there are no ethical laws. Nothing is absolute in nature. Nor is nature ethical. Nature is "demoniac," which does not mean intentionally evil. There are no intentions in nature. "Demoniac" means: no consideration of Good and Evil. It means wild blind powers, undomesticated, alien to Man.

But Man, so teaches the Bible and so believes the Jew, is meant to master nature, to rule and to use it, even to exploit it, to master the universe, to humanize the universe. This is what separates the Jew and the pagan. It is the one absolute

Either-Or issue. The pagan takes nature as absolute. He surrenders to the demoniac powers in nature and—in himself. He is *"beyond good and evil"* (Nietzsche). For Nietzsche moral restrictions are the invention of slaves. The pagan reacts with violent hatred whenever Man, the ethical being, succeeds in overpowering nature. The demoniac titans that Man, the *Adam,* chained avenge themselves. An irrational hellish fire flares up. They try to reach their only goal —chaotic as they are, with one wild urge—to destroy Man, to annihilate Israel. ———— Assimilation? To what?

ANTI-RELIGIOUS BUT NOT PAGAN

The common use of the word pagan—outside of the Jewish conception—confuses the issue. So much so that it might be advisable to drop the term altogether and to replace it by another word. Yet it may be worthwhile sometimes to freshen up the original significance of an expression. It may be helpful for reconquering lost precious spiritual territory. A very profound old saying goes: *"Why was Jerusalem destroyed? Because they did not pronounce the letters clearly."* Decay begins with the decay of language. The language withers, as it is pointed out in the Tower of Babel story of the "confusion of the tongues." And a rebirth often begins with the rebirth of the key-words.

The trouble with the word pagan is that the churches of various denominations use it, in particular, Catholic dogmatics. They claim to be anti-pagan. Are they? Hardly. The structure of Church dogmatics is based on ingrained pagan philosophies, chiefly on Greek paganism. Their religious ceremonies are permeated with pagan rites. Particularly the abundant use of images, of such intermediaries as the Saints, the trinitarian idea of God, the transsubstantiation in the Holy Mass and many other ceremonies which are unquestionably of magic origin. The Judaistic elements with their ethical, monotheistic, anti-idolatrous radicalism are pushed into the background. Strangely enough, this church paganism has some features in common with naturalism, which means

the idolization of nature, nature as the absolute, all of it pagan. Only in contemporary science, in Einsteinian physics has this absolutism of nature been removed radically, even from the sciences.

On the other hand, there are today powerful global trends which are anti-religious but by no means pagan. Although they reject the religions, or to be more precise, the institutionalized religions, they do not revert to paganism. They maintain the primacy and autonomy of Man. This new development is of utmost importance. These new "anti-religious" movements, which are not confined to any political ideology, are in fact deeply religious, with a religiosity akin to the innermost faith of Israel. (In our studies we have not yet come to this inner sanctum. We still have to make a steep ascent.)

THE KEY CONFUSION

The assimilationist is the high-priest of confused thinking. He firmly establishes the basic confusion and replaces clarification by muddling. He who beclouds the clarification of Man's ultimate conflicts deprives us of the light of unobstructed truth.

2
LIBERALIZATION: Watering Down Judaism

LIBERALIZATION CONTAINS NO POSSIBILITY OF PRESERVING ISRAEL

The liberal Jew or reform-Jew does not try to hide the fact that he is a Jew. He does not try to submerge himself unrecognized in his environment. He admits that he is a Jew. He belongs to a congregation of fellow liberal Jews. He may even ask for better protection of his minority rights. He may promote "enlightenment on anti-Semitism." Yet the liberal Jew tries to prove to the world—and to himself—that it does not mean very much to be a Jew. This is the American pattern of evading Judaism, just as more recently the predominant pattern in Germany was "assimilation." The liberal Jew in this country claims that the Jews are not a people, that they are ordinary citizens like all the other citizens of the countries where they happen to live. Like all their fellow-citizens they belong to a religious denomination, in this case, Judaism. Their faith is just one among other faiths, deviating only slightly. They are American, or French, or English citizens of Jewish faith. In the so-called "Interfaith Groups" they emphasize the sameness of all creeds. They belittle the differences, which are—as they believe—simply variations in terms. They stress particularly their close relationship with Christianity and sometimes even advocate a kind of amalgamation of Judaism and Christianity, or at least a greater rapprochement of Judaism to Christianity.

It would not be fair simply to belittle Liberal Judaism. It has indisputably a great many achievements to its credit, but these belong to the past, chiefly to the time of the *Haskalah,* a period of Jewish enlightenment in the second part of the 19th century. The so-called *Wissenschaft des Judentums* in Germany was a scholarly and honest research movement for the collecting and filing of the enormous wealth of Jewish literature through the centuries. Comparative studies made known the connection of the history of the Jews with universal history. Not unrelated to this trend philosophers of great profundity and wide scope came to the fore, among them Steinheim, Samuel Hirsch, Raphael S. Hirsch, Formstecher, Moses Hess, David Neumark, Hermann Cohen, Franz Rosenzweig. There are signs of undergoing change and of a new interest in scholarly Jewish studies in Reform Judaism.

Hand in hand with the decline of liberalism goes the decline of Liberal Judaism. The modern liberals have watered it down to insignificance. The ceremonies of Liberal Judaism are colorless. The festivals, wedding, and funeral ceremonies are rapidly losing their Jewish character. Knowledge of the Hebrew language is declining. The majestic profundity of the Jewish Torah is diluted, toned down to generalities in conventional sermons of edification. Services in synagogues are often linked up with book reviews. The central idea of the Jewish tradition, the great principle of never ending "learning," has been abandoned. Yet, it was these principles that kept the Jewish people alive through the most appalling horrors in which any other nation most probably would have perished. There is among these liberals little knowledge of Jewish history, of Jewish philosophy, of the gigantic "sea of the Talmud." So the liberal Jew hardly understands why he should be a Jew. Only the older generation may still have a certain sentimental relationship, which has its roots and reasons in an attachment to parents and grandparents rather than in belief. But this sentimental relic of Judaism tends to fizzle out quickly. And the younger

generation turns its back on Judaism with complete disregard.

Only the unpleasant reprimander, the eternal Jew-baiter, may delay the complete fizzling out of the tradition. But it may happen that such a "fizzled-out Jew" is caught unprepared and helplessly embarrassed when all of a sudden his children ask him to explain to them: Why are we Jews? It may happen that some of them in whom the spark has not died out completely will feel a strong urge to have the Jewish fire rekindled. And this bewildered Jew suddenly hears again the rumbling of the volcano he thought long extinct. He may even be stunned by a vision that the hour is near when American Jewry will again meet with history.

THE LIBERAL ART—TO LIVE WITHOUT LIFE

The fallacy of liberalism is that it hopes to unite men by watering down the ideas they stand for. But the way to unity is through clarity and not through confusion. There was a period, not so long ago, that seemed like the calm before the storm. In this period people believed that soft attitudes would soften the hearts of men. It was a time which did not like to be confronted with issues, which did not like to make great decisions, to have profound visions, to stir up hopes and enthusiasm. "The Gay Nineties"—an age naively unaware of the irrational character of nature and naively forgetful of the abysses in human nature, a period of relaxation, an era of liberalism, trying to suspend man's longing for greatness, for infinitude, his revolutionary unrest. It committed the folly of trimming the tree of humanity at the roots and at the top. It was a philosophy of life which avoided both the black depths and the dizzy heights of our existence, in short, a philosophy of mediocrity. And it is precisely this mediocrity that has caused the doom of liberalism.

The case against liberalism is not personal freedom versus state-control or submergence in the mass. Liberalism cannot fundamentally overcome compulsion; it is only a method

of dodging the problem of the use of force. It is easy to be free where life is not engaged, is not adventurous, not intoxicated by an ultimate enthusiasm, never confronted with a deadly "Either-Or." To be free is so dangerously precarious that most people prefer safety in slavery to the uncertainties of freedom.

This intermezzo of a life without real life is over now. We cannot tolerate any longer a life marked by the absence of the Divine quest, of the Divine unrest that makes man's life meaningful. And people turn to the devil as their leader rather than suffer dullness.

LIBERALIZATION IS RELIGIOUS ASSIMILATION OF THE JEW

To establish an easy way of life is also the cheapest way of keeping "freedom of personal initiative," but initiative for what? The first concern of Liberal Judaism —a contradiction in terms—was to put out the dangerous fire kindled by the Torah of the Jews. Diluting the Torah with streams of insignificance has cut off the source of Israel's life. The aim of this dilution was the religious assimilation of the Jews. Nothing remained of the revolutionary incandescence of the Torah except for some trivial generalities. The powerful ritual was dropped entirely. And yet this ritual touched even the bodily life of the Jew to its deepest roots. It had carved with knives a holy sign in the very body of the Jew.

The majestic challenge of Jewish monotheism was also robbed of its strength and became an empty abstraction called "god," an aftermath of certain Aristotelian speculations on the idea of "substance." To substitute this shallow "absolute substance" for the God of Israel borders on idolatry. This poor substitute could be easily ground to dust by modern scientific logic and advanced mathematical theory, combined with modern physics and psychology. The last traces of this immature thinking were shattered by a scientific analysis of the old ideas of "cause," "first cause," and "necessity." Then came the psychological analysis of the "fa-

ther image," and finally the last remnants were liquidated by sociological analysis.

Unable to stem the decay, a last attempt was made by Liberal Judaism to save some fragments of the old grandeur by detaching some of the ethical prescriptions of the Torah. It was like separating the heart—as something particularly beautiful—from the totality of the body or like splitting the right side from the left side. In the kabbalistic philosophy the right side stands for mildness, the left side for strength. Jewish thinking wisely holds that the one cannot exist without the other. We need both legs for walking. Such insulated ethics soon degenerated into mere preaching and insignificant verbiage.

JUDAISM IS NOT MERELY ONE AMONG MANY RELIGIONS

It is one of the fallacies of liberalism that Judaism is merely a kind of moral admonition or a certain pattern of culture. These misconceptions may have their origin in the fallacious assumption that Judaism is just one of the many religions on earth and that it should be looked at with the tolerance that befits civilized modern culture. But any attempt to bring Israel into line will fail. In the first place these attempts overlook the fact that Israel is fundamentally "uncoordinatable." This is, as we shall see, one of its most prominent features. And, as we shall see, the attempt also overlooks the fact that Israel is not a "religion" at all in the Gentile sense of the term. And finally, it is by no means true that all religions profess—in different terms—one and the same truth. Nowhere do we find a more vehement contradiction of this than among the various religions. And rightly so. There are genuine issues which the various religions stand for and struggle for. Religious beliefs are definitely irreconcilable. That is

WHY THE JEWS DID NOT BECOME CHRISTIANS AND NEVER WILL

"Interfaith" activities are to be welcomed only if they pursue one specific purpose. This purpose cannot be "to convert" people, nor to belittle the true differences among the religious groups. But they can very well contribute to the ennoblement of an inevitable yet creative controversy. It is obvious that such a noble conflict must be based on knowledge of what the various religions stand for. It is not fair to explain the resistance of the Jew against conversion to Christianity as stubbornness or as an innate deficiency of mind and soul which keeps him from living up to the sublime teachings of Christianity. The Jews are even so blind—the Gentiles say—as not to realize that their old faith has long been superseded by a much nobler and much more perfect conception, and the Jews should understand that Christianity is the only true and genuine form of Judaism.

Here is fertile ground for interfaith activities. For the deficiency-theory hardly does justice to the Jews. A fair controversy should at least attempt to discover what their objections to accepting Christianity are. These objections may be accepted or not, but at any rate they should be known before judgment is passed. The Jews have tried again and again to explain why they reject Christianity. They seem to have failed to make themselves understood. The Gentiles still know very little about the motivations of the Jewish resistance. And it is particularly among the converted Jews that this knowledge is conspicuously missing. Because of the magnitude of the problem we can only mention a few of the Christian dogmas to which the Jewish answer is a determined NO.

WHICH CHRISTIANITY?

The Jew may be inclined to lump together all the manifestations of Christianism, because all of them mean to him bloodshed, intolerance, unspeakable suffering.

But even abstaining from generalizations, it would be hard for him to extricate a Christianism acceptable to him. For all manifestations of Christianity, since St. Paul, are permeated with pagan elements, particularly with Greek paganism. The Jew is militantly opposed to ideas like heavens populated with intermediary beings, other-wordliness, mortification of the body, postponement of justice till the hereafter, subordination of the ethical to the aesthetical, hiding in the cave of spiritual internality, organization of religious feelings in power-groups, alignment of the church with privileged groups.

THEOPHORIC RADICALISM

Although the Jew realizes that the Christian version of his original faith has accomplished good for mankind, he maintains that withstanding the seduction of Christianity was a tremendous achievement for the Jewish people. The unbending concentrated strength, the centripetal cohesion of Israel's truth is to him a triumph of Israel's vertical way. St. Paul opened "the reservoir," let the holy water run out and mingle with the streams and rivers of the land. But it seemed to the Jew that to keep the reservoir filled and always to refill it was a far greater achievement. The Jew resolutely preserved the eternal truth in the deep-freeze of the *Halacha,* the Divine Law, to keep the source pure so that Man may not perish. This has made the Jews immune to the fascination of the Pauline mélange of paganism and truth. They preferred Akiba to Paul.

This is a triumphant victory of Man's greatness in one of the most crucial moments in history. The theophoric people made their decision to carry the Divine spark through the turmoil of history. They were confident that they would not fail. And they also knew that it would make their burden almost unbearable. Yet they did not take the easy way. What could make them believe that the Pauline way was so superior to *Jeshurun's* vertical way? Paul's new faith—all actual Christianity is more or less Pauline—failed to deflect the Jew.

AKIBA VERSUS PAUL

A monument of Jewish steadfastness has been the *Sea of the Talmud,* this almost superhuman work, with Paul's antagonist, Akiba, as the exponent of the unconfused Jewish "stubbornness." The Talmud, started centuries before Christianity, is a protocol of a thousand years' discussion on the implications of an intransigent monotheism for our everyday life, down to the tiniest details, including even our daily bodily regimen. How far removed is the Talmud from Christian spiritualism! How far from St. Paul's abhorrence of the "flesh." The Jew could not accept this Pauline headlong dive into a body-spirit dualism, which since that time has paralyzed life. Surely Judaism is not spiritualism. Surely spiritualism is not a doctrine superior to the doctrines of Israel. Not a bodiless ghost but the total concrete human being is Israel's aim. Moreover, should the Jew bow to St. Paul's fateful document, which is one of the pillars of Christian faith?

A LETTER THAT STIFLED TWO THOUSAND YEARS

It is the *Epistle to the Romans.* On this letter the disastrous belief has been built that Man cannot act righteously because he is under the curse of God, and because "the flesh" always obstructs Man's good intentions. Can the Jew accept the fundamental axiom of Christianity that Man has lost his freedom and needs a mystical redemption? This pagan fatalism is a blow to the very basis of Jewish faith, to the Jewish axiom that Man has never lost his freedom, that Man was never "cursed." The earthly ground was cursed, not Man. His environment was ruined, but Man himself remained free and could "redeem" himself by virtue of his own decisions and actions. A mystical redemption in which Man remains passive is not a redemption, but the tacit admission that Man has failed. Pauline Christianity deserted Man; it is a doctrine without Man. This non-human trend became more and more outspoken through the ages until it

reached its cataclysmic consequences. But the Jew still declines to surrender to these lapses into a pagan worship of fate. •

THE HORRORS OF THE "SATISFACTION THEORY"

Having cut the roots from under the *Adam* ("unbroken Man") in depriving him of his self-determination, Paulinism lowered Jewish monotheism to the "mythology of Trinity." Now God has a Son. The Son is not only similar but equal (*homoos*) to God. And later on the Mother of the Son of God was also deified. Dethroned were the tremendous undertakings of the Schools of the Prophets to desexualize the highest conceptions of mankind. Again Man's triumphant ascent to autonomy was obstructed. Again the wild natural forces of propagation were unredeemed, were not integrated into the emerging perfection of Man. Now the autonomy was shifted to the still more dislodged sex urges. The top-level of human thought was resexualized, and the advancing front of humanity replaced by a ceiling, which is heavily weighing on the frustrated potentialities of Man. Finally the regressive trends produced one of the most horrible theories: The idea that God needed an infinitely great sacrifice for the atonement of Man's sin. So God sacrificed His Son and, as revealed in a vision to St. Paul, only by the Grace of God redemption had now come to a passive Man, to an inert Man, unable to live up by his own free decision to the call of God. Thus Man had been a failure.

Obviously this conception is a paganized version of the Abraham-Isaac story. In the Hebrew Bible this story is not called the "sacrificing" of Isaac, but the "binding" of Isaac (*akedah*). God stayed Abraham's hand. The sacrifice was prevented. But the "binding" of Israel to the "Name," Israel's eternal *akedah* was established. All natural roots of life were foregone; from now on the Jewish People had their roots solely in the Divine Reality. It is the most pathetic story ever told of the "paradoxical life," of Man's confronta-

tion with God. It tells us how Abraham answered the Divine call to sacrifice his only son with the immediate *"Here I am."* He hastened to rise early in the morning. He went to Morijah to sacrifice his only son. The Divine promise that a mighty people would come from his seed had vanished. But he was determined to renounce this glorious future for the sake of a higher principle. Not for even a moment did he waver to subordinate everything to the absolute reality in which he trusted. He listened to the voice of the absolute truth that spoke to him. In a free decision he was willing to offer even the last, the only natural "guarantee" for all his hopes. But everything was restored to him, now freed from natural causation and calculable security. He had detached himself—and with him the Founded People—from "normalcy." He had accepted the paradox. He had become the creator of faith.

What had been achieved at Morijah was reversed in Golgotha, (Calvary), as seen in the light of the "satisfaction theory." The sacrifice, rejected in Morijah, was accepted in Golgotha, because Man had failed to accept the Divine paradox. Mentality fell back to magic. But in Morijah, like in a first psychoanalysis, the age-old father-son complexes were brought into the light of consciousness. It was the victory of love over primitive feelings of guilt and revenge. The stand of the Jew can be only at Morijah.

CHRISTIANITY AGAINST HISTORY

The mystical redemption which started Christianity on its way brought history to a standstill, as it were. To the Christian the ultimate goal had been achieved. The historical process that was still to come, was only an aftermath. It had to bring in line the stubborn and the wicked, those who unfortunately refused to see the light. The true historical process had come to a stop and was replaced by a semi-historical, semi-mystical substitute. It was one of Israel's greatest visions that the perfection of Man and the restoration of the *Adam* is to be achieved only in the course

of history. Israel, as we shall see, discovered "history." The Jewish revolutionary spirit challenged the prehistoric numbness, liquidated the endless stretches of prehistoric time and started history. History is Jewish. To break away from history is Christian. When the "emergent evolution"—as a modern scientific school would call it—stops, the direction of the process is apt to reverse into a downward trend, into retrogression. Christianity, in a kind of mystical shortcircuit, smashed the high-tension system of historical electricity. The Jew decided not to desert history. He has saved the *Adam.*

BACK TO "ORIGINAL CHRISTIANITY"?

But—even if the Jew refuses to bow to all these Christian dogmas, so impossible to him—can he not accept the simple faith of the first Christians? But who are these first Christians? The more the Jew strips Christianism of all its later conceptions the more he comes to a nucleus, which adds nothing to the Torah or to the evolution of Jewish thought. To the Jew the Gospels are like an anthology of old Jewish wisdom and of ethical guidance, only brought under the new heading: "Christ." He cannot find in that anthology any new or higher elucidation. It consists of quotations literally taken from the Canonic Scriptures of the Jews or from sayings of their sages. For the Jew it is hard to imagine that a concrete man should talk exclusively in quotations. Something unreal, something not historical surrounds the founder of Christianity. The figures in the Old Testament, dear to Jew and Gentile alike, were clearly represented as human beings, in flesh and blood. But they existed with more, not with less reality than their contemporaries. The persons that lived in the emerging reality of Biblical history were more and not less "historical" than the so-called historical persons. Floating in the sluggish stream of average dullness and dumbness is what—strangely enough—the so-called "realists" terms: "having really existed." Even today the most real people seem to be "unreal" to this "realistic view." Yet only to such mesquine minds do the Biblical

stories seem to be mere "legends." The dull mind doubts the existence of what goes beyond its scope. But it is more reasonable to question our own existence than to question Abraham's.

Very different from the tales of the Gospels is the true story of such groups as the Essenes, the Therapeuts, the Pharisees. These were inner Jewish movements maximalizing, and rightly so, the social component of the Jewish way. And it is just because of this that they were devout Jews. In their teachings not the slightest trace is discernible of a nucleus for a "new" religion, neither in their way of life nor in their way of thinking.

As regards the Pharisees, these men were humble artisans of fascinating purity and conduct of life. The proverbial description of these saintly men is a slander. Some learned and sincere Christians, notable among them, Herford, have made great efforts to rehabilitate the historical honor of the Pharisees.

It is not true, as has often been said, that Christianity is the religion of love and Judaism the religion of vengeance. Love was the very center of the Jewish Torah, a millennium before the Gospels were spread. Love as action, not as mere emotion is what the Torah teaches. It is not enough "to love" love; this is only escape from love. All the teachers of Israel were inspired by love and not by hatred. Not vengeance but justice is the granite rock on which Man can stand upright. And the "jealous" God of Israel (—a more correct translation of *El Kano* would be the *exclusive,* the *unique* God, the God demanding Man undivided—) is jealous only of the false gods but not jealous of Man, like the gods of mythology, the false gods that tortured Prometheus for having wrested the fire from them.

Not even for an "early" or "original" Christianity can the Jew exchange his Judaism. He cannot discover anything in Christianity that is a higher stage of Judaism. He can see only Israel's own vertical way.

WAS JESUS A TEACHER OR A GOD?

But there may be still one possibility. Could not the Jews accept Jesus as their teacher? Or to put it more correctly: should they accept Jesus as one among their many teachers? Or could he be accepted as "the" teacher, the overpowering authority? The teacher was always the most honored person in Israel. The Jewish people were most devotedly and lovingly attached to their great teachers. Their names have been carefully preserved, their teachings meticulously handed over from generation to generation. The "Golden Chain of Learning" has never been broken. The *Matmid,* the ever-learning Jew, became the living chain of Israel's tradition. When one group had finished their daily work of learning, another group took over, day after day, night after night, centuries after centuries. They found nothing new in Jesus' teachings, nothing that the prophets had not already told them, nothing that their teachers, Hillel or Gamaliel, had not taught them, and even Jesus might have gotten his wisdom from them. Moreover, was the particular method applied by Jesus really a higher method?

It was repelling to the Jews to hear the "Name of God" uttered. Not to utter the Name was the great barrier that prevented the majestic Jewish monotheism from sinking down into theology. It was the fortification of the vertical way. Only once a year the High-Priest entered the Holy of Holies to call out the Name and was fully prepared that he might never return alive. With the arrival of Christianity these barriers were lowered. It was on this very issue that the case against Jesus came to a head.

"I"?

Jesus began all his teachings with an "I say." The word "I" was rather sparingly used in the sphere of the Hebrew language and teachings. The prophets never used it. They said: *"So speaks God."* Was their objectivism really inferior to the subjectivism of Jesus? A profound chas-

sidic story tells that: after many years of study a young Jewish scholar returned to his little home-town, eager to see his beloved old teacher. He went to his house, knocked at the door, and when the old man asked: Who is it? He said "I." He expected his teacher to recognize him by his voice. No answer came. He knocked again. No answer. After a while he heard his teacher say: Who is it who dares to say "I"? Only God can say "I." And then the young Jew understood that all his learning had been superficial.

Was Jesus a god? Or a demi-god? Or a manifestation of God? If this is so, how could he be a paradigm for us poor mortals? A Christian doctrine—*Doketism*—that influenced Christian philosophy in its early stages, maintains that Jesus had only an apparent body and only this apparent body was crucified. But if this crucifixion was only a magical performance, how could it serve as a pattern for man to be imitated. Jesus could dematerialize his body, but how could the poor Jew in the Warsaw Ghetto dematerialize *his* body when the supreme test came? When his torturers laid their heavy hands on him, his vulnerable body had to endure the test with all the attendant hunger, thirst and excruciating pain. Is not the *kiddush ha schem* of innumerable saintly men and women from immemorial times up to modern pogroms a more inspiring example than this magic demi-god? Why should the Jew abandon his belief that Israel is the Messiah. This, and only this, is what the messianic words of the prophets proclaim. The suffering Messiah is Israel. And the triumphant Messiah has not come yet.

REJUVENATION AND REFORM. FAILURE OF RE'S OR NEO'S

Liberalism tried another way. Should we not "rejuvenate" Jewish life? But what was to be the method of such rejuvenation? Where were the inspiring ideas that could promote this plan? The general denominator for the revival was the conception of Israel as just one culture among other cultures, coordinating Israel with Gentile patterns. Again the same unwillingness to understand Israel in its

own terms! Moreover, the global revolution of today has challenged culture and also religion as superstructures. Those who would like to reduce Israel to a "culture" overlook this fact completely. Admirable as these superstructures are, they nevertheless rest on such substructures, which are exposed and challenged by psychoanalysis as exceedingly problematic. These "superstructures" are not fundaments but rather abysses. Disturbing as this challenge is, it gives hope of crashing through a restrictive barrier and of reaching the open road. No longer can we refuse to ask: what are all these ideologies and, consequently, what are the Arts?

"Reform" and "Rejuvenation" purged from the Jewish system all that is controversial or that contradicts current ideologies. Along with the controversial spirit the holy fire of Israel died down, and what remained is hardly more than a Jewish archeology.

"Re"s or "neo"s fail, because there are no ways back. To block all roads down or back is a fundamental principle of Judaism. "Everything has its own hour"—remember the words of Ecclesiastes (3). If its time is gone, it is gone. It is this unique chance, this "never again," this fiery "Now," which is the very root of concreteness. "If not now—when?" It is this dramatic uniqueness of each moment that guarantees its imperishableness. Such a preservation of each moment is envisaged in the Kabbalistic saying: "nothing perishes, not even the most fleeting breath of the mouth."

Not reform but enhancement is the right way, enhancement through ever greater intensification of Jewish life, through ever new confrontations with each new emerging moment. There is no other "rebirth" but pioneering; no trailing behind will do.

"REFORM" NEITHER KEEPS UP THE TRADITION NOR DOES IT STAND FOR TRUE PROGRESS

The modern Torah is not a diluted but an intensified Torah, not the declining but the emerging Torah. It is not for Israel to be easy with superficialities. Liberaliza-

tion offers nothing to hold the Jew in the fold of the Jewish people. A Jew who definitely turns his back on Israel is less lost for Israel than the liberal Jew, for his dynamic sincerity may one day return him to the vertical way. But Liberal Judaism lacks the consistency and boldness to admit that it has no answer to the quest: Why remain a Jew? And there is no denying that only the determined Jew marches towards the furthermost front-lines.

3
NORMALIZATION: Fatigued Judaism

"LET US BE NORMAL," IS THE CRY OF THE FATIGUED

"The guardian of Israel never rests and never slumbers," is a famous ancient saying. The *shomer Israel*—the focusing principle of Israel—does not know fatigue. To belong to Israel means to belong to a *Collective* where fatigue never existed. Just as Israel has basically overcome fear, so it has risen above fatigue. However, this does not mean that the individual Jew is free from fear and fatigue, or that sections of the Jewish people are not in need of a rest-period. To live as a Jew is to live continuously under high-tension. The demands made on Jewish life constantly reach the border-line of human endurance. Some sections of the Jewish people always move forward to the battle-fronts, as it were, while others have periods of rest. And out of their longing for rest they cry for normalcy. But this cry is only a sign of fatigue. For what is normalcy?

NORMALIZATION: GIVING UP ONE'S ULTIMATE GOALS

The conception of normalcy rests upon the assumption of a smooth conduct of life, patterned and licensed by "healthy" and "respectable" people whom it is most desirable and useful to join. But whence this identification of health and normalcy? The toad in the puddle is a picture of health. But is this to be the ideal of men? "Normal" has a connotation of "natural." But Israel challenges nature! Nature aims at the maintenance of the species only, and it is not

concerned with the well-being of the individual. Like dust of pollen nature wastes individuals for the sake of guaranteeing propagation. Man's aims are alien to nature. The vision of Israel is to set up the autonomy of man, the primacy of ethics over the blind necessities of nature. Normalization confuses uniformity and unity. The more "natural" the greater the prevalence of the species over the person. Fish or bacteria are no persons, they are individuals, and they as individuals matter very little. There are also "individual" chairs and razor blades, many of them. But the person is unique, is irreplaceable. That "everyone can easily be replaced" is a vicious statement.

Normalization is tantamount to a complete leveling of differences. It is tantamount to giving up ultimate goals, adventurous plans, great dreams, mighty visions. It is the end of the vertical way. It means confining ourselves to the horizontal plane. In flattening out all differentiations we might very easily come nearer to the toad-level. And complete toad-respectability may establish the millennium of the puddle. In that eventuality only a few adherents of the vertical way may go on with their subversive abnormality. The correct equation would be: Normalcy-Idiocy.

NORMALIZATION IS A THOROUGHLY UNJEWISH IDEAL

A Jewish desire for normalization is only a new kind of assimilationism. It is despair over the endlessness of the Exile. It is the desire to die rather than to live on as an outcast; or it is the desire to see Israel vanish as Israel. It is the temptation to submerge all of Israel into the ocean of Gentile life. *"Let us be like all the nations"* (Sam. 1. 8,20), the all too human outcry of the pariah-people, of the outcast crying in the name of all the outcasts. And God's majestic adamant answer to their demand was: *"They have abandoned Me."* And then the prophet told them what the king whom they would choose would do to them, that he will enslave them, wage wars, and take enormous levies. It was greatness in George Washington when, asked to become a

king, he refused, pointing to the Samuel chapter in the Holy Script. The Bible says "No" to all kings. They are usurpers. *"He alone is King and nobody else,"* is the battle-cry of the rebellious against the kings.

To be like all the nations means that the Jewish people could be asked by any nation to give up its original identity. But all the other nations could hold on to their own identities. To be like all the nations demands of the *Absolute Collective* a lowering into mere nationhood, which is a pagan and Gentile category. Much confusion exists about the real meaning of the concept "nation." It is not clearly recognized that a nation is a grouping that lacks the highest form of human cohesion. Nationhood does not and can never reach the highest level of human unification.

The justified desire of those Jews to whom Jewishness is not only a religious denomination but an indissoluble concrete wholeness has created a confusion not so easy to clear up. (This will be dealt with in a chapter on the profound antagonism between *goi* and *am,* the nation and the people. (It is the method of this treatise to take up all the issues several times, each time proceeding to profounder points of view.)

WHY DO THE NATIONS RAGE? (PSALM 2, 1)

The nations must rage. They cannot do otherwise, since nationhood is rooted in tribalism and tribes are akin to the biological species. Relentless conflict is rather normal among them. Nature is full of weird irrational struggles, one being devouring the other. Biological beings grow and expand, each at the expense of the other. So do the nations. For a time there may be truce among the nations, but never peace, for war is a normal function in their lives, and the realm of peace is not in their reach. *"To be like the nations"* means to accept war as an inevitable consequence. War is chaos, the *tohu wa bohu.* In the mythology of nations the original state is chaos, out of which order emanates. How this could be so has never been explained. The mortal foe of

mythology, the Bible, stands alone in teaching that the Divine Word is the origin of all things. The world is "spoken." Chaos, the *tohu wa bohu,* is not in the beginning as it is in the mythologies, but comes in later. As the Book of the Genesis says: it occurred on earth and not before the earth was created. Nationhood, chaos-born, is the pagan normalcy. Before crying for normalcy we should investigate what normalcy looks like.

THE SUBLIME ABNORMALITY OF THE JEWISH PEOPLE

When the Jew or Jewry generally has achieved normalcy, this short dream will have a cruel awakening. The "normal Jew" will find himself a neurotic or a schizophrenic. He will be unbalanced, unhappy, a withering leaf on the tree. The spiritual glory that transfigured so many Jewish faces will abandon him. This surely will not make him more attractive for the Gentile. Less than any other can he afford to give up his identity. Nobody on earth is more vulnerable, in a position more problematic, and a better target for challenge than the Jew detached from Israel. His escape into the flatland of normalcy, into the warmish toad-puddle will end in tragic disaster.

Because of our superior insight into the processes of mental disorder we know today that neuroses and psychoses are not simply diseases like cancer or tuberculosis or diabetes. Schizophrenia, neuroses, or manic depressive cycles are rather initial revolts against a fictitious normalcy. The *Adamic* reality revolts against the fraud of "normal" reality. What is most human in us cannot stand living any longer in static corruption. But this healthy riot in us is unfortunately checked most of the time by weakness or fear. A horrid vacuum is the result of this stoppage, and the frustrated rebel feels as if he were suspended over an abyss. If this rebellion had not stopped but had been carried on consistently, it would have ended in perfect health. Respectable normalcy decries revolt. Revolts are improper. But Israel sticks stubbornly to the revolt although to some this may seem madness.

But who is really mad—normal respectability, rushing headlong into self-annihilation, into the new *mabul* of the cosmic fire, or Israel, ascending in clarity to the firm establishment of man's autonomy? The persecuted Jew may be wholly sane. The normalized Jew may descend into a deep melancholia, even into mental destruction.

ON THE ILLUSION THAT NORMALIZATION WOULD BRING PEACE TO THE JEW

Even on the flatlands the empty shell of a normalized Jewish people would remain alien. It would be like a dead body, which flatland-dwellers would feel it their duty to bury. Likewise the desperate attempt to submerge Israel in one colossal act of de-israelization will not work. Making Israel just one more tribe among the many tribes would quickly end in the liquidation of the remnant. It is only another illusion that going down to the flatlands will end segregation. Flatland is not peace-land, and leveling does not create unification. Unification is the ripe fruit of integration. The greater the differentiation the more effective the integration will be, as the miraculous unity of the human body is the result of perfect integration of extremely different organs. In the flatlands uniformity rules, useful perhaps for a school of fish but not for a school of man. No true community exists in the flatland of normalcy—only a herd. And the stratum where normality reigns is just the stratum of the most cruel fighting. People do not fight each other because they are different, but because they are pagans. This means they are driven by their emotions and not inspired by their free decision for a superior goal.

TO DIE AS A JEW AND TO LIVE AS A JEW

To die as a Jew—even in an act of glorious transformation—was never beyond the reach of the Jew. But to live as a Jew may sometimes touch the borderline of human capacity, nay, even surpass it. The decision of the Warsaw Ghetto to go down fighting is less negative than the at-

tempt to give oneself up to normalization. It might seem as if the Warsaw Ghetto gave up and as if the "normal" were full of life, but exactly the reverse is true. What was so great in the Warsaw Ghetto was the determination to regain ultimate freedom. And this succeeded. The physical death of these Jews meant triumphant life for Israel. So centuries ago the Jews died when the sinister messengers of the "No" were bent upon murdering them. They opened the Torah scrolls, wrapped them around men, women and children, bound themselves into *Absolute Collectivity* and perished silently. They never reverted to being "normal."

THE GHETTO AS THE SUPREME UNDERGROUND MOVEMENT

Among all the badges of honor ever bestowed on men the "yellow patch" is the supreme token. It is not a decoration bestowed by academies or governments but by an inarticulate suffering humanity, kept in wakeful awareness of "the sickness unto death of Man," as Kierkegaard called it. The yellow patch is the symbol of the subconscious guilt-feeling of the Gentile world. Jew and Gentile carry the burden of the yellow patch together. There is no venom on the side of the Jew in accepting the yellow patch as a badge of honor. It is rather a touching token of Israel's humbleness. In all the unspeakable persecutions that would have broken any other nation before long the Jew never developed vengeful attitudes. It is a highly controversial issue whether the Jew should now lower himself to the level of a panic-stricken aggressor. It would be excusable if he were to strike back, but there may be superior methods, even more effective, which he could use. This raises a question of global interest. Most of the movements that stand for social change still fail to provide new and superior methods with which to replace the inferior reliance on violence, or on mere mechanical laws of evolution reputed to bring on change automatically. It is the fallacy of the fighters for a better society that they battle altogether too much on the level of their foes. But can obsolete methods bring about real change?

Two moving sayings may be quoted which show the humility of the Jewish people. In an old chronicle (sober records kept in many Jewish congregations) it is said: "*We have refrained from writing down what they have done unto the Jews because it would disgrace humankind that has been created in the image of God.*" And a chassidic tenet affirms: "*The highest is hidden deep down among men. But nobody has yet been humble enough to bend down low enough to pick it up.*"

The ghettos are the supreme expression of man's humility. They are the supreme expression, too, of man's glory, radiating like the underground-movements and the resistance-movements. The ghettos in their utter depravity preserved a spark of the *Adam Kadmon,* Man at the moment of original creation. Like kings in rags the Jews walked through the abysmal poverty and drudgery of the *Yiddische Gasse.* They presented a majestic dignity amidst all the hopeless despair, of which they could see no end. The ghetto-Jews remained sages and philosophers in spite of crushing labor. After a day's work which would have left others a wreck, they came out with unbroken vigor and took up the study of the profundity of profundities. They sharpened their minds into steel-hard swords. Their mental power, handed over to each following generation, delighted in meeting the highest problems. In the dreary cold of the ghetto they generated a warmth for the cold hearts of all of mankind. They created a strange language, a mixture of their holy tongue and of mediaeval German, a language in which each word vibrates with pathetic life. These people behind the ghetto-walls brought up their children and their children's children as types so spiritualized, so transparent to the Divine Light, that it has no parallel in history. Their dark eyes were like windows into the abysses of creation. And in the dirty sad streets of the ghetto one could hear these people laugh heartfully. Nothing could subdue their sense of humor. The superiority of their irony rose to explosive power; their wit could kill. And in the ramshackle houses they transfigured

their misery into radiant beauty when the Sabbath came. (*"Kol pinoth ha bajith jisrachu jashiru,"* every little nook in the house begins to glitter and to shine—Bialik).

RATHER THE "SUPER-GHETTO" THAN NORMALCY

Far from being merely a locus of depravity the ghettos have been store-houses of man's maximal capacities. They were more profound than the esoteric societies, contained more truth than all the mystery-cults. They were the persistent avant-gardes of all underground movements from the Roman catacombs to the modern resistance fighters. They were the oasis in the deserts of normalcy. Although the ghettos, the exile of all the outcasts, must be forever abolished, yet as long as truth has to live underground it is better to preserve it there instead of suffocating it in the puddles of normalcy. Why have great men so often vanished into secrecy? Like Lao Tse. And like Socrates who could have escaped from prison, but who preferred to drink the cup of hemlock. And Shakespeare who proclaimed in his spiritual testament *The Tempest* that he drowned his book in the fathomless depths of the sea. And Rembrandt, when he submerged himself in the Amsterdam Ghetto. And Moses, who vanished in the kiss of God, his grave unknown. And the men of the *kiddush ha shem,* and the men of the Warsaw Ghetto, did they submit to normalcy? No! They firmly established truth in a potential super-ghetto, not a dreary place of oppression, but an exodus—by free will—from the flatlands of dullness and pusillanimity into the sphere where Israel is free. Can Zionism show the way?

NORMALIZATION—A GREAT BARRIER TO ZIONISM

Zionism is one of the pioneer-movements of our time, the great hope for an end of the exile of Israel. Bringing Israel to Zion, to the eternal root of all things, is the stark Biblical incentive, the distant goal of Israel's wandering through the ages. In modern scientific terminology: emergent evolution is reaching a higher "integration level."

There are levels which are "autonomous" to disintegration, levels which are blocked downwards. Structures, "Gestalten" as Gestalt psychology would say, which become "wholes," acquire a unity, thus preventing them from disintegrating into parts. Or—in the form of a metaphor—an imaginary house which, once it stands finished, can never be wrecked again, never be broken up again into the bricks of which it was built. Zion is this indestructible house. Genuine Zionism is the direct opposite of normalization. We define Zionism best by its anti-normalization trend. It is tragic confusion when Zionism is likened to normalization and a longing for security.

Zionism is not a charitable institution for settling Jews in Palestine. The mighty enthusiasm which could carry Israel to the heights of Zion must not be diluted into mere political bargaining and petitioning. The normalcy-security confusion drags Zionism into the weak position of arguing about the correct interpretation of hypocritical diplomatic documents, of priority rights, historical claims, and to lobbying with conflicting interest groups. Trust in meetings of statesmen, conference-tables, guarantees or treaties has been thoroughly discredited. The normalizationist wants to have his share and to participate in institutions that before long will be bankrupt altogether. He does not realize that he is loading Israel's priceless treasures on a sinking boat. He looks enviously at outworn patterns of civilizations that are already on their way out. But Zionism should take its stand at the outpost of today's avant-gardes.

TRUE ZIONISM STIRS UP THE PROBLEM OF GLOBAL CHANGE

Like the Jew Eretz Israel is in the very focus of the global revolution. The Jewish claim on the land of the Jews is part and parcel of mankind's global transformation. Hoping to remain outside of the clash of the giants is an infantile dream. Because the Jew does not occupy his proper place in the global metamorphosis the land that ultimately is his own creation has to struggle so hard for its proper place.

The strong metaphysical attachment of Eretz Israel to the Jewish people—much more exclusive than the attachment of the Jewish people to Eretz Israel—is not a problem separated from the global crisis; it is in the very center of this crisis. And since no solution is discernible in the present chaotic plight of man, a longing emerges for a global ascent to a higher plane. True Zionism pioneered into this higher plane and got a first glimpse of this holy land.

ON POWER-FREE EFFICIENCY

The mountain climber on dizzy heights cannot afford to do what the pedestrian can do in the streets, namely, to make a step even slightly wrong. So with the Jew. One wrong step, a step backward may spell disaster. Even to look back may be fatal. Lot's wife, turning her head back to look at Sodom in flames, was transformed into a pillar of salt. In other words, the mere looking backward at the perversion going up in flames, means a relapse from the level of a living organism to the state of inorganic matter, to salt. The normalization-zionist looks back at the debris of a society which is lifeless. Why look back at these burning ruins?

A profound Jewish tenet may give us a clue. It says: the higher a system the more powerless it is. This is an indication of the deep antagonism between standing high and being powerful. The Holy is void of power because power is demoniac. Modern physics has eliminated the quality of force or power from our conception of nature, replacing it by changes in the structure of a many-dimensional space. This new void-of-power universe has a profound relationship to the Jewish vision of creation. That the world is "created" implies that the world is not a reality in itself. The world is a system of relations, it is relative through and through. Creation and relativity belong together. A contemporary physicist once described the electrons as "holes in nothing." The implication of such visions of modern physics for buttressing the Jewish axiom of the "creation out of nothing" *(jesh me*

ajin) is obvious. There is ultimately no "power" in nature, and its demoniac character has its origin in man's perversion. The demonized nature is man's nightmare.

The power-urge, and, on the other hand, satisfaction with getting some morsels from the table of the nations prevents the use of the invincible weapons enshrined in Zionism.

PALESTINE HAS BEEN CREATED AS "ERETZ ISRAEL"

To advocate "the normal people" means to abandon the Jewish belief in a higher efficiency than political pressure. The punishment the Jew has to take is inflicted on him by his own logic. He wanted normalcy. And now that he has gotten it he has to accept the consequences too. For it is an established axiom of normality that Israel is an outcast and should not be admitted into the respectable society of the normals. So—what is there to bewail? Yet in spite of the findings of research committees and authorities on "international law," "Palestine" will remain Eretz Israel. Palestine never can "become" Eretz Israel, because it is and always was Eretz Israel. If it were not Eretz Israel, the land would be only one more poverty-stricken insignificant oriental neighborhood. *"It will spill out its inhabitants,"* as the Scriptures say. Eretz Israel is a Jewish creation, a Biblical creation and nothing but that. It will be the land of the Jews even if not more than ten Jews inhabit it. And even if these last ten Jews were driven out, the land would still be Eretz Israel.

THE GLOBAL CHALLENGE OF HOMELESSNESS

"The home" of Israel—this is almost a contradiction in terms, for did not Israel's homelessness become a global pattern? In a world seething and reeling in homelessness an appalling challenge to the "home" has come from the ever increasing homelessness of vast masses. Where is the "home" of the migrating displaced millions of people? What is the home of colonialized nations under "protectorates," or "mandates," or in Empires? What is the home of colonialized natives who are aliens in their own country?

What is the home of the untouchables in India? What is the home of people living in crowded slums or under "housing shortages," which some interest groups try to perpetuate? What is the home of the colored people in the South who are not even allowed to ride in the same street-car with the white people? What is the home of the millions all over the lands who live in ramshackle huts? What is the home of the underdog? And if some people contend that, in all its misery it is still "their" homeland, what do they really mean by "their"? What is the home of any pariah, of the daring ones who do not keep their mouths shut, the righteous ones who do not say: am I my brother's keeper?, the audacious ones who are not afraid to stick their necks out? What of those who do not conform with the established order of vested interest, the resistors, the social reformers, the radicals, the men with bold rebellious ideas, the great teachers of Man, the disgusted, the fiery enthusiast, the rebellious thinkers, the great lovers, the impatient and the indignant, the despairing and—the most hated and feared—those who see through the big lie and call the bluff? Where is their "home"? The ever increasing mass of the homeless may find out they are "Israelites." The homeless may be the seeds for a reborn mankind.

NOBODY IS "SAFE"—NOW

A negro spiritual goes: *"There is no hiding place down here."* Home—state—justice—culture—treaties —they are no longer undeniable "human rights" they have become empty shells. But they may be restored. These rights have now become the objects of the global revolution.

In the atomic ages the lands may be deserts and the home caves. This is the prophecy of the Torah (Deut. 28). There is no escape from the global conflict. No groups will find a hiding place where it will be "safe." Nor can the Jew expect that his plight will be given just consideration. Zionism must be a challenge, but must not beg for favors from power-groups. Political Zionism needs boldness. It must not

forget the fact—which is actually a chance—that Eretz Israel occupies a central position in the clashing of tremendous powers, of powers that rise and powers that decline. Palestine is today—and has always been—a pawn in the hands of powers that revolve around her. She is the hub of the wheel of history. She has seen these powers crumble to dust in the course of history. The "center of the world" does not derive its strength from guarantees, charters or bargaining, but from the fact that it is at the heart of world-conflicts. Seen from this center the powers and their conflicts are laid open. What no normalization-zionism can ever achieve radical zionism can: to rise to the heights of a key-position from which to act, a position where "power" is no longer necessary.

THERE IS NO WAY DOWN FROM ZION

"Everybody was born in Zion." This key-axiom of human rights may give us a clue to a better understanding of genuine Zionism. *"The Torah that emanates from Zion"* teaches us that everyone has his roots in Zion. Nobody, nobody at all, is without this eternal root. A place is provided for each of us, and so is a goal. All ideologies which deny this axiom deny Man. Zion is that plane where our eternal roots live together in peace. Only on that plane of an ultimate togetherness of men can Man be "at home," never on a lower plane. The togetherness of men is the absolute presupposition for home, security, freedom and life. None of these goals can be attained on a lower level than Zion. The light from Zion cannot be brought down to the level of the "normals," to the paganistic way of life. The nations must ascend to Zion, where the doors are wide-open for them. Zionism is always an *Alijah,* an ascent, in the profoundest sense of the word; it is no missionary act. And the right to live in Zion is not a favor to be bestowed by governments or politicians. To accept Zion as a gift from them would mean to replace Zionism by a fake.

THE INVENTION OF THE CITY

There are not several Zions. Zion is absolutely unique. Zion's singularity is its very significance. The word Zion is a singular which has no plural. There is no Zion in the conceptions of other cultures or nations in any period of history. The attempts to copy Zion may confuse the issue of Zion's uniqueness, but none of these imitations has the faintest resemblance to the original. We misunderstand what Zion really is when we compare it with other holy places, shrines, temples, with religious utopias like the City of God in the Christian conception, or with esoteric havens of mystical philosophies.

First of all: Zion is conceived as a city. A city is not merely a conglomeration of people, different from a village only in degrees. Not even enormous chaotic masses of people, as in Babylon, can make a place a genuine city. A city is an assembly of people founded and based on a philosophy. Genuine cities are the milestones on the roads of advancing mankind. The most decisive steps in historic evolution have been made in the cities, not in the country. Zion stands for the invention of the city.

But did we not have cities that reached the status of a Zion-city? Athens, Mecca, Benares, Paris, New York, Moscow, Llassa? They are promises but not fulfillments. Mecca is a shrine, a pilgrim's goal. So is Benares. A holy place, but holy to a rather superstitious belief. Tibet's Llassa is an esoteric isle, a cloister. Athens rose to the level of a symbolic city, but was not able to stay on that level for a long while. The same is true of Paris, the city of the French revolution. In our days Moscow has emerged as a symbolic city. But its message has still to reach a crystallization above the militant stage of its evolution. New York has a new vision of life. The skyscraper city dares to be a genuine city in clear distinction to country-life, and it does this more than any other city. It is the completely antirural city, the epitome of detachment from the "soil." Here the last remnants of pastoral life

are gone. Compared with New York even London is like a big village, and Paris is idyllic. The city of the melting-pot has applied its industrial scientific philosophy to the point even of melting the so-called "races." Yet the message of this technicalized city has not crystallized and can certainly not make the claim to be a "Zion." None of the cities can.

ANTI-ZION: ROME

But what about Rome? No other city stands so firmly for a philosophy, none is and ever was so distinctly a focused city. However, Rome is the eternal antagonist to Zion. Rome and Jerusalem, this is the supreme controversy of history, an "Either-Or" controversy splendidly represented by Moses Hess in his book, *Rome and Jerusalem.* An old commentary declares: Bilaam, the magician, whom king Balak had called upon to curse Israel, was almost as great as Moses, but—in the realm of satanic destruction. So is Rome. Rome, the symbolic city of the gospel of force, of conquest, of imperialism, of a police-law, based on contempt for man. Rome, the eternal city of totalitarianism, thriving only on its mission to be the "Anti-Zion."

ZION—A VISION THAT STANDS ALONE

"The Name is there," (ha shem shamah) (Ezek. 48,35). With these words Ezekiel ends his prophecies. It is one of those majestic sayings which has set us on the right path towards a better understanding of the uniqueness of Zion. This path will lead us to a point where we will find the most advanced insights and will bring us to the further-most front-position of our time. This path is exceedingly steep. But no effort is too great for this vertical way, even if we were unable to make more than a few steps in this direction.

"The Name is there" does not indicate the presence of God in the same way as in other religions. *"He is there"* must not be interpreted as is done in the services and prayers of the churches, or in the miracles of the Holy Mass, or in cere-

monies in temples, or in the ecstasy of the mystics. The experiences of the prophets, of the great Jews, of the Zaddikim in Chassidism or of the Kabbalists are all totally different from the subjective experiences of mediaeval ecstatic saints. Jewish ecstasy is free from subjectivity. It does not submerge in the Divinity, it does not mortify the flesh, nor the mind, nor the soul. The Jewish elevation is rather a super-objectivity, a "clairvoyance," which makes spirit and matter transparent, seeing all things in their true reality. Jewish ecstasy is not self-centered but an act of deepest love, an ultra-radical affirmation. What is reality? There is only one reality, not two or many, according to Jewish teachings. *The Name* or as inappropriate Bible-translations say: *God, or Lord,* or the *Eternal*—means in the correct interpretation of the original word rather *"The Real One."* Or: *He who endows with Reality.* The Jews do not utter the *Name.* Reality therefore is—in the frame of Jewish thought—the most holy word, the keystone of the cupola of language. If this highest word deteriorates the whole cupola of language collapses.

The presence of the Absolute Reality of the Name in Zion means a concrete presence, not merely a spiritual presence as in other ever so sincere attitudes or in ever so beautiful church services. When the first Temple was consecrated by Solomon the Bible comments: The presence of God pervaded the Temple with such intensity there was no room left where the priests could stand. This almost materialistic description is a most precise expression of Biblical concreteness. The presence of the Name in Zion occurs in a concrete place amidst a concrete life in its everyday's concrete activities. Not only in moments of elevation. It occurs amidst human beings and not amidst saints. It is said: *"He who dwells in their midst in all their impurity."*

The presence of the *Name* in Zion means change. But not only partial change inside the given situation; it means total change. The presence of the *Name* makes Zion unique. The *Name* is coming as a revolutionary storm.

THE HEBRAIC REVOLUTION

The Jew must not attempt to dodge when he is called a revolutionist. Israel is indeed a revolutionary force. And to live in Zion, where the *Name* re-names all things, clearly means to accept revolutionary change. Though the Jew should stand for this truth, he is not responsible for any revolution other than the Jewish revolution. This does not mean camouflaging "revolution." Jewish revolution is clearly determined, but must be understood in its own terms.

This change, brought about by the inroads of Absolute Reality into fictitious "reality" is not only change on the psychological level. It is—in philosophical terminology—"ontological" change. By such a change not only the condition of a given situation is affected, but the very roots of existence proper; for it challenges the meaning of existence as such. It is "eternity in action." The Jewish revolution restores the original dynamics of creation, which in itself is dynamic growth, man's never ending transcendence of himself. Revolution and transcendence are very much akin. The equation: transcendence-revolution may restore both terms to their fullest efficacy; it is a mutual revaluation. It is a step towards integration of eternity and revolution. It removes from eternity the connotation of a paralyzing stasis, of mortification and other-wordliness, of neglecting the needs of this world. It removes from revolution the connotation of subversiveness and turmoil. Revolution is coming of age as an integral part of historical progress. Revolution was recognized as a regular tool of politics by the Founding Fathers of America, anchored in the Declaration of Independence and in the American Constitution. In this country the revolutionary dynamics of the Bible were instrumental, as in many great moments of history, when man made a leap forward. (We shall study this enormous efficiency of the Hebraic revolution later in this treatise.)

THE ABSENT GOD—AND THE CALL FOR REBELLION

"*He is there,*" but He can also be absent from Zion. Reality may descend on Zion with so overwhelming a clarity that all things are intensified and elevated to their ultimate significance and burst like seeds into blossoming. But reality can also be absent. Then things sink down into dullness, become specters. It was always quite comprehensible to the Jew that things can be mere spooks, whereas the pagan dullness is blind to this basic truth. True reality is not necessarily inherent in the "given" situation. Muddling up "given" and "real" is one of the many disastrous fallacies of normalcy. It is fetishism of so-called "facts." Franz Kafka in his clairvoyant novels pictures a world where God is absent. These masterpieces are sometimes misinterpreted as the visions of a pessimist. But Kafka, deeply imbued with Jewishness, was very much aware that God can be manifest in his absence as well as in his presence. The world is now—as a kabbalistic word calls it—the world of the shells, abandoned by the Divine Light. But even their horrible emptiness woefully cries out the original glory of the world. The deserted shells still show God's footprints. It is just as if a beloved person had passed away and each chair, each tiny thing of his daily use, still tells of the beloved who has gone. Our world of facts cries out what it is not, what it is not any longer. But the outcry of despair is also the outcry of rebellion. The absent God is the God of the rebels.

THE CITY OF TOTALITY

"Rebellion" against what? Against nothingness! And the fortress against nothingness is Zion. This is its true significance. In Zion no life is possible without the Name. The maximal demand on life, to be righteous, is never suspended for a fraction of a moment. The slightest offense against the *Name* would mean death. Outside of Zion the ultimate demand is suspended to a certain degree and people can live on reprieve. Outside of Zion death is sus-

pended, as it were. In Zion the choice between right and wrong cannot be postponed. The ultimate decision cannot be delayed. God, going in the midst of the people might "consume" them, if they were to waver and to try to suspend truth. But—what is truth? There is no truth independent of righteousness. In a corrupted society truth is corrupted too. Where genuine community is absent reality is absent too, and the people live in a spook-world. But in Zion no compromise is possible, not even provisionally. In Zion is peace. Peace is not the point at which all motions stop; peace is perfection, and perfection is totality. A society split into hostile classes and camps has no totality, no peace, no reality. It is a chimera when the *Name* does not guide its way of life. The No-society cannot have truth, nor can it know truth. "*My people are destroyed for lack of knowledge*" (Hosea 4,6). True Zionism is a declaration of war against that perversion. The social perversion is the paramount perversion. The capital of the Jews is the metropolis of Social Justice.

THE NEW ABSOLUTE LANGUAGE

The tyranny of normalism compels us to translate Israel's words into normalcy-slang. Restoring the genuine language of Israel would produce a revelation. The words we are using are adapted to the plane of our present life, where reality and unreality are intermixed. Our speech speaks to a murderous world, to fictions, perversions, escapes, social cruelties. In a way we are speechless. We cannot but lie. Yet we may redeem our words and show their true meaning by translating them into a "holy" language, into a language that really speaks, communicates and can be answered. Such "translation" is an almost superhuman task. It would transform our minds more profoundly than many political revolutions.

Jewish philosophy is, to a high degree, a language-philosophy. To live means, as Judaism sees it, to speak. We address, we get an answer. The speaking soul is the open soul.

The Biblical language is "open" beyond any comparison. The words of the Holy Scriptures swing out beyond themselves into infinite life. None of them loses itself in dead things. But we, living on the plane of dead things, are mute. Here we touch on the difficulty of translating the Bible. Whenever a language for the first time encountered the Bible, a transmutation of that language occurred. All languages gave "translations," none an "equation." None ever reached the plane of the original. *Talmud, Kabbalah, Midrash* (the ancient interpretations of the Holy Scriptures) are also gigantic attempts at a language-revolution. Each essential Jewish word is a breaking away from normalism. A "normalized" Israel is a mute Israel.

4
PETRIFICATION: De-vitalizing Judaism

THE TORAH OF THE JEWS IS A VERTICAL WAY

A saying is attributed to the apocryphal author of the *Zohar,* the Bible of the *Kabbalah. "It is time to work for the sake of the Name, for they have abandoned the Holy Torah, which will die if not continually enhanced."* So, it is not enough to hand down Israel's tradition from one generation to the other like a precious piece of jewelry, inherited as a priceless possession. It is beyond doubt that orthodox Judaism was best fitted to hand over the "Golden Chain of Tradition." No Jewish group cultivated more effectively the paramount demand for Jewish learning; none stuck more lovingly to the people; none tried harder to keep the Jewish ritual in all its rigorous consequences. The limits of the orthodox way are understandable if the magnitude of the task is fully realized. Its limitations cannot be compared with the disastrous fallacies of assimilation, liberalization, normalization. Criticism of the dangers of the orthodox way must be focused on the danger envisaged in the Zoharitic tenet. It is the lack of a continued enhancement of the Torah. This weakness of traditionalism devitalizes the Torah and must end in the petrification of Judaism. The Torah is a way, not a catechism. A way through history. The Torah is the vertical way.

CONTINUITY AND CHANGE ARE ONE

The danger of traditionalism is: forgetting that no continuity is possible without change, just as, vice versa, no change is possible without continuity. Change alone would break up evolution into innumerable disconnected moments. It would never put one stone upon the other. It would never create "cumulative" tradition. The past is not only discarded dross, and the previous moments are not like out-dated timetables. On the other hand, continuity alone, without change is paralysis. Life needs the actual moment, the unique moment, which is always new and will never be repeated. *"God never does a thing twice,"* is a chassidic tenet. The actual unique moment is divine. What has never happened twice and what never happened before and what never changes in aeons, these three are one great unity. Eternity can be in the moment. Eternity needs the moment just as the moment must be laden with eternity. But eternity meets ever new situations. And the emergence of genuine novelties is a result of the very dynamic of eternity. Just as the very same sun promotes the change from bud to blossom and to the ripe fruit, so the Torah is the most dynamic force promoting historical evolution. It is ultimately the challenge of the Torah which stimulated the great social revolutions.

THE GOLDEN CHAIN IS UNBROKEN, BUT—

The problem of continuity and change is a hen-egg problem. But there is not a "first comes." Just as hen and egg are an inseparable unity, so are continuity and change. In forgetting this truth Jewish tradition becomes petrified, and our great anxieties in this frightful moment in history are not comforted. And how can the trembling soul of modern man still cling to a faith that leaves him in the lurch? His cry for help remains unanswered. Yet—there is an answer, a mighty answer waiting to be heard by Man.

The Jewish tradition, in its present state, conceives Israel predominantly as a religion. And using this Gentile concep-

tion religion, of course, leads to a dead end, into which all the religions are driven by the modern challenge. They have no answer to offer to the challenge of science, which forces the religions into the anti-scientific camp. They have no answer to the psychological challenge, which represents the religions as compensations for frailties and psychoses. They have no answer to the challenge, which indicts the religions as covering up social injustice and as escapes from social change. The religions react to the sociological analysis with bewildered embarrassment. No advice is given on how to face the demands of a life changed from top to bottom by the technological revolutions. Preaching and clerical admonitions have utterly failed. People flock to new and bold movements, where new answers are tried out. Estrangement from institutionalized religion is the consequence. Petrification kills the tradition, which is by no means an ever repeated imitation, but a going ahead on the vertical road.

THE PROFOUND PROBLEMS OF THE RITUALS—NOT STUDIED

The orthodox and the traditionalist rightly stress the decisive importance of the ritual, but they fail to "enhance" its profundity. And the difficulties of modern man "to keep the ritual" are not studied. No practicable advice is given to people living in our machine-age, in the giant cities, with new philosophies, with changed psychological behavior, amidst a civilization antagonistic to ritual. The mere stubborn insistence on "keeping" the ritual is not enough. The failure to harness the dynamic forces of a ritualistic discipline in the service of actual life alienates the modern Jew from ritual, and the backbone of the people is thus broken.

NO PERSISTENT COLLECTIVITY WITHOUT A RITUAL

The dilemma of ritual and the way out is a cardinal question of today. The ritual is by no means an exclusively Jewish affair. But the Jewish ritual is so definitely in the very focus of all ritualism that this exceedingly tough problem can best be elucidated from the Jewish point of

view. The ritual is at the center of all group-efficiency, and where it decays the cohesion of the group is lost. It is not enough to make a group cohere by moral convictions, by the inner voice of conscience, by ideologies, by routine services or by repeating liturgies. This can not lastingly hold a group together. That is why people like to join movements which have a ritual. For people long for the togetherness of men, and rightly so, but they know that the brotherhood of men will remain a sweet dream without the specific efficiency of ritual. Here lies the secret of the strength in churches, or in religions like Buddhism, Brahanism, Taoism, Islam. Here is a key to the fascination of the communist movements, and the key too for the attraction of fascism, which has usurped the power of ritualism for its purposes. Here is the explanation why liberalistic ways of life are so easily outdone by a ritualistic conduct of life.

A clarification of fictitious rituals is needed. To penetrate into the core of ritual we must do away with heaps of rubbish that block our way. Just as Madame Curie did, dissolving tons of ore to extricate a tiny grain of radium. But this tiny grain which remained was "radium," it was the inner secret of the material universe.

TRUTH CANNOT BE "PROTECTED," AND IT NEEDS NO PROTECTION

With deepest devotion the Jew has tried to protect this "radium" of action, this holy fire that would weld men together into unity. But his loving care overreached itself. The Jew decided to surround the inner sanctum of divine practice with a fence (*geder*). These "fence-laws" were not originally prescripts of the Holy Scriptures. They were derived as implications of the original conceptions. They were intended merely to keep men away from the first steps towards transgressions of the divine discipline. But the fence finally instead of protecting the garden blocked the access to it. The divine laws were submerged in the fence-laws. And with the ever-increasing resistance

against the frustrations caused by the fence-laws the knowledge of the profound meaning of the ritual was lost.

A comparison may elucidate this issue: "To protect" peace we create mighty organizations; we map out a network of treaties; we build up gigantic "defense" machines. We even prepare for war in safeguarding peace. We may even go into a "protective" war against war. It is obvious that all these measures have nothing to do with peace as peace. None of these safeguards are means for building up peace constructively. They are only negatively concerned with peace and eventually work against peace. The same is true of all measures for safeguarding ritual. These precautions are not positive ritual forces; ultimately they are frustrations of the very purpose of the ritual. This purpose of disciplining man as an indivisible whole is replaced by putting man into a strait jacket which either stifles his free initiative or furnishes insincere pretexts for dodging the Divine discipline.

The root of this fallacy is to be found in the un-Jewish conception of "protection." The best fortification of the ritual would be the production of tangible results in the form of a disciplined life free from frustrations.

RITUAL ACTIONS ARE NOT "SYMBOLIC" ACTIONS

The misconception of ritual as a strait-jacket has caused the other misunderstanding that the ritual commandments (the so-called *chukim*) are Divine commandments, to be obeyed without explanation. But this is not the original meaning of the Jewish ritual which was lost and was replaced by the fallacious interpretation of ritual actions as symbolic actions.

True action aims at Man and not at a symbol. Symbolic action may be a substitute the aim of which is to escape action. The more symbols the less true actions. The more symbols the less love for men. The churches from West to East are crowded with symbols. The stop-mankind movement is permeated with symbolic actions. For it is its purpose to substitute action by magical performances, such as parades, in-

cantations, hysterical outcries in place of truth, fireworks in place of food. Symbols make reality turn into pictures. Symbols create images, images of realities, images of actions. To the Jewish Torah the image is the arch-enemy. The God of the First Commandment, the God who delivers Man from the house of servitude, is also the God who proclaims the majestic commandment not to make any image. *"Thou shalt not make any image"* is the Magna Charta of Mankind.

THE STORY OF "LO AMI" AND "LO RUCHAMAH"

A Biblical warning against symbolic actions is the story of Hosea (Chapter 1). And God spoke to Hosea: *"Go—take unto thee a harlot as thy wife and beget children with her. And call their names: Lo Ami (not my people), and Lo Ruchamah (I shall have no mercy), for corrupted is the land."* Was Hosea asked to give a symbolic performance? Was he asked to teach the people by "pictorial education?" The Biblical language in its harsh clarity never leaves any ambiguity as to what it wants to say. The unconditional devotion of his entire life is what is demanded of Hosea. Not only a fraction of his person is involved, but all of it. It is not a symbolic spectacle from which he can go home after the performance. His action is irreversible. The Hosea story is directed against the seducements of mere symbolic actions. It is meant to make him "understand." Nobody can understand but with his full life. He who experiences with the totality of his person, including his bodily life, understands understanding. This happened to Job too. Only he who fully understands is entitled to teach others.

The Hosea story is a protest against the temptation to replace action by images. The Torah of the Jews teaches imageless action. Hosea is, he himself, what he "represents." Who of us dares to say that he really is what he represents. Are not our actions all too often mere symbolic actions? Do we not live in a spookworld of images, which act as substitutes for the world of truth? Are we purged from the fixations on subhuman brute forces? Do we not offer human be-

ings as sacrifices to unrealities? And do the sufferings and the corruption of the land vibrate in the whole of our personality, in every fibre of the body? Are we *Lo Ami* and *Lo Ruchamah*? Or do we only talk about them?

THE RITUAL AIMS AT GIVING MAN A NEW BODY

The ritual aims at Man-Total. It does not attempt to discipline one or another of our faculties, it disciplines the indivisible whole of our life and our personality. And in doing so it changes all the "parts" that belong to this whole. There is no total life that does not include our bodily life. When St. Paul discarded our entire bodily person as "flesh," as weak and wicked, he did so because he had given up all hope of transfiguring the body into purity. Consequently he dropped the ritual. He kept only half of our personality, the soul. He did not realize that he had lowered the soul to a bodiless specter. The Jewish ritual never gave up hope of transfiguring body as well as soul. And why give up that hope? The human body is no less miraculous and meaningful than the soul. The human body is not "flesh," but is the key to all the living structures in the universe. And our soul is not only pure spirit, but has its frailties, fears and irrational fixations. The discipline of ritual is a method of purification, of making our body transparent to the light from higher levels of organic life. It is—as the ritual sees it—by no means a matter of indifference what we eat, of what material our body is built up. It is a misunderstanding to think that ritual food-restrictions are only vestiges of obsolete hygienic rules. These food-rituals have no medical implications whatsoever. (We will have to study their significance later.)

The ritual is a training. The Jewish ritual aims at building up a "ritual body," which replaces the "flesh." The body of the animal is "flesh." The human body is—in a way—"artificial," the result of a ritual breeding-method. The ritual body is no longer a natural body, but an ethical body. It would indeed border on the impossible to act ethically

against an obstructing body. If mind and body go in opposite directions, both will be defeated. To repress our body, to mortify the flesh may produce neuroses rather than salutary results. But the mind-body unity may bring us the desired solution. The great promise of the new science "psychosomatics" is the idea of the indivisible unity of mind and body. The ritual aims at making an end to the body-mind dualism, which keeps man subject to helpless frustrations. This goal cannot be reached by mere noble intentions. It needs rather a training that goes down to the roots of both our mental and bodily life. Judaism was always conscious of the basic truth that without ritual-practice the finest ideologies pale into sheer dreams. Yet—the guardians of the ritual neglected to develop the enormous dynamics of the ritual as a discipline for modern man. They preserved a mummy. They "protected," but they did not blow into a flame the holy sparks. What they had protected was eventually cold ashes. A living ritual is a paramount need of the progressive forces in our time. This longing for a ritual is a most revolutionary trend in the people's mind. It is the true counteraction to the disintegration of man's creative faculties. It is the countertrend to inertia that refuses to accept serious responsibilities. To these pioneers of true modernity discipline is not antagonistic to freedom, but the basic condition of freedom. Freedom is not license.

WANTED: A NEW TALMUD OF THE HEBRAIC REVOLUTION

Ritualistic attitudes will be found only where determined change goes on. Periods where the stream of historical evolution flows more sluggishly have little ritualistic interest. It is a telling insight that the methods inherent in the rituals are also the techniques of quite daring modern trends. These methods are mimicked by retrogressive movements, the efficiency of them being rooted in such stolen ideas. Yet—the relation of these antagonistic applications of the ritual is like that of white and of black magic. Fortunately black magic destroys itself quickly. To restore

the efficiency of the ritual a long research is needed and a reconstruction of an authoritative body like the ancient Sanhedrin. To overcome the petrification of the Jewish tradition and to rekindle the Torah-fire, the Jew will have to undertake a continuation of the Talmud right now. The tremendous discussion of centuries called the Talmud is still being studied, but it is not extended. The perpetual, ever-renewed integration of the Jewish tradition with each new actual situation is suspended. There is no focused, organized controversy on the basic issues of Judiasm, only scattered incidental polemics. The cohesion of Israel's mental life is at a low ebb. But a Talmudic logic has to be applied to the enormous problems our time is confronted with.

Talmudic logic is amazingly akin to the advancing logic that is pioneering today into new realms of mental power. The new logic is breaking away from the classical logic of Aristotle, undisputed up to our time. It is a change similar to the breaking away of Einsteinian physics from Newtonian physics, or of modern mathematics from the classical Euclidian geometry. Classical logic may be compared to a fisherman's net that lets most of the fish slip through its meshes. Modern logic is a tight-knit net which catches a much greater variety of the oceanic wealth. Modern logic is aware, and Talmudic logic for centuries was aware of the inexhaustible variety of facts and events that should not be allowed to slip through the meshes of the logical net. Advanced logic and Talmudic logic are adapted to a "pluralistic universe," as William James called it. Talmudic logic penetrates right into all concrete situations, never going around them. In Talmudic logic we find applied logic and general logic (singularities and generalities) in a most effective integration; the single and the general are united.

A new Talmud would have to embrace the actual transformation of mankind and would have to apply the Talmudic methods to the events that change our mind and our conduct of life. That is what the Talmudic controversy did down the ages. And now it must be done again.

THE ROAD FROM "TABOO TO KOSHER"

Some reflections on ancient rituals may provide us with methods for saving the ritual from petrification. It is obvious that many of the prohibitions concerning food and the preparation of food, sex regulations, mental habits remind us of "taboo" rules as developed in the totemistic age and preserved in tribal institutions. A great book of our time, Freud's *Totem and Tabu,* has shown the kinship of the totem taboo attitudes with the neurotic behavior. The neurotic relapses into those archaic and infantile attitudes. If this is so, it would in turn discredit the taboo ritual. Yet—there is also another side to this relation between taboo and neurosis. We certainly have advanced beyond the totem-taboo age. But totemistic behavior was certainly superior to previous stages. If totemism is "infantile," then the previous stages were "embryonic," humankind still unborn. The totemistic revolution brought an end to hundred of thousands of years of prehistoric conditions under which no progress or maturing of man was yet evident. These ages seemed to be without change, almost paralyzed. Man was submerged in nature, like the embryo in the mother's womb. Man was overwhelmed by nature, utterly powerless, in a kind of prenatal state. There was no free ethical action yet, no intentional planning of man's future. Man felt completely one with nature, identical with nature. "Animistic" man envisaged all things as animated, like the embryo that knows only of a living environment. This early stage was still a prehuman stage. Totemism brought a tremendous change. One of the greatest jumps that the human mind ever made was from the animistic identification which says: I am a lion—I am an eagle—I am a crocodile—to the totemistic emancipation which says: the lion—the eagle—the crocodile are my "ancestors" (mythological ancestors). Totemism established a cleavage between animal and Man. It liquidated the "fusion" and established the confrontation of Man and animal. Before that step was made no higher evolution was feasible.

And Totemism did more. Totemism differentiated an undifferentiated human species into groups, tribes, according to their "totems," and who in turn set up "sex-taboos" for these clans. The "law of exogamy" has restrained totemistic mankind from sexual intercouse within the same clan. The lion-tribe might take wives from the elephant-tribe, but never a wife from their own tribe. Trespassers of the exogamic law were killed mercilessly. The law of exogamy aims at breaking down one of the mightiest barriers against the emergence of Man—the incest-barrier. The enigma of Totemism can be explained as an uprising of the genius of humanity, breaking through the barriers of pre-historic paralysis, which obstructed man's higher evolution.

Our relations to totemistic rites is therefore not merely an atavism, a relapse or a hangover from infantile behavior. Totemism was Man's first emancipation from the bondage of nature. However, the totemistic revolution remained entirely inside of prehistoric magic. It was the first rumbling of the revolution against bondage. It reminds us, somewhat, of the attitudes of modern revolutionists who try to transform society by methods that are intrinsically the methods of the society they are attacking. The very methods for bringing about change remained unchanged. But the step from the totemistic taboos to the restrictions of "kashrut" was a genuine change. It was the leap from magical purification to ethical purification. The ritual became a mere tool in the service of man's ethical evolution.

FROM THE TOTEMISTIC REVOLUTION TO THE BIBLICAL REVOLUTION

This is the most decisive advance Man has made—so far. It is the determined wrench from the world of nature to the world of Man. Israel waged the war against mythology, against the gods, the war that was to be carried on from generation to generation. Israel's God is a "warrior" *(ish milchamah)* against the forces of darkness. Israel turned magic action into ethical action. The ritual fortified the steep

ascent and blocked the downward path. Prehistory ended. History began. In terms of ritual, the totemistic magical rites were transformed into the purity-ritual, into methods for eliminating from Man, the animal-features that pull Man down heavily. An enormous amount of evolutionary dross was cast out. A more transparent Man arose magnificently over the "promiscuous intermixture of the jungle" (J.J. Bachofen). The Biblical ritual forced evolution into a one-way direction, blocking all retrogressions. Discarding and discarding the *tumah*, the deadly impurities, and emancipating the *tahorot*, the human purities, into independent autonomy. Man was emerging.

THE SWINE

The process of Man's emancipation from his state of slavery, and the entrenchment of Man above the state of ever recurring disintegration is far from being achieved. Therefore, it would be shortsighted to believe that the ritual has done its "job" and is not needed any longer. The incest-barrier is still powerfully potent, although in sublimated form. Patterns of animal behavior are still discernible in human behavior. A great number of animal-characters may slumber in us for a while, but often they awake to dreadful life. The relation of Man and animal is a topic of the ritual just as it is a topic of science.

The animals are—in a way—chained in us. There are relations between our inner organs, animals, diseases and mental attitudes. The first step away from the animal occurred when the totem magicians invented the mask, most amazing achievement. Masks, representing animal physiognomies, were used in wild dances which mimicked animals. These mimicked animals were regarded as diseases, each disease corresponding to an animal. This was the magic way of confronting Man and animal, and many animal-taboos developed from those rites.

The Biblical ritual rose to a higher conception in differentiating between pure and impure animals. Impure ani-

mals were not found fit for building up our material life, for building up the human body. This must not be understood in terms of physiological chemistry, but in terms of revolutionary emancipation from prehistoric fixations to the substructure. Did not man still in Sodomitic times consider himself an equal to the animal?

The Mosaic separation of pure animals from impure animals wisely stated that no animal is "impure" in itself. "*To ye, men, they are impure.*" "*Even the swine (chasir*=to recur) *will come back in messianic times.*" It was an animal sacred to the typhonic and hellish forces. The swine does not belong in the human sphere. Nor do many other animals, including some species of fish. And so it is—emphatically stated—with the blood of all the animals. There are animals too demoniac, too wild, too oversexualized, too far from Man to be allowed to enter the human sphere. These rules of evolutionary purity are stupendous plans for a conscious policy of evolution. It remains further to develop and to carry out these plans: a task of enormous magnitude, because it demands mobilizing the entire apparatus of the sciences. It demands application of the results of research in prehistory, anthropology, biology, psychology and the entire group of social sciences. The restored dynamics of ritual as a higher discipline for building up Israel may very well end the deadlock of petrification. Mighty ascents on the vertical way will be made. But the swine will be left behind and will not come back before messianic times.

HEREDITY IS NOT AN INSURMOUNTABLE BARRIER

There is a mighty dam that stems the floods of evolutionary change—it is heredity. Heredity is a perpetuating force, the conservative trend of life. This barrier seems to be almost insurmountable. For biology has its doubts whether new abilities acquired in our individual lifetime are hereditary. If this is so, the channels through which new faculties could flow into life would be blocked. Where, then, are the pathways of evolution? Is environmental change

ineffective? Or effective only in a weak and slow way? This depends on the intensity of the change. If change touches an organism superficially only, the hereditary resistance may be far superior. But if change is total change, a profound change of environment, a "holistic" change, then the limits of hereditary resistance may have been reached. Change seems to take place not so much on the narrow hereditary path from individual to individual, but rather along the avenue that traverses the "whole."

Here is the explanation why a genuine ritual aims at our basic urges, eating, sexuality, the whole rhythm of life. True ritual also aims at a mental discipline that penetrates into our bodily life. It promotes group-actions which throw the individual off the beaten path. It does not shrink back from transforming our elementary instinct, the propagation instinct. And, like dance music stimulates unusual bodily movements, so the ritual superimposes a new rhythm to the accustomed march of life.

The Jewish ritual is exceedingly rigorous, but it is a constructive rigor. It is not only an individual discipline but is outspokenly collective. It is not merely personal nor is it a symbolic performance. Neither is it a "yoga" like the rituals of Brahmanism and other religions of the Far East. The difference is that no mortification of the flesh or of the soul can be found in the ritual of Biblical optimism. It is a rigorous discipline of optimism. It is—to use a Puritan word—a "relentless benevolence," superior, though not antagonistic, to the conservative forces of heredity. If the Jew would undertake to free the ritual discipline from its present frustrating narrowness, he might reach unparalleled heights and pave the way for all mankind towards the vertical ascent.

ON THE FUTILITY OF CURSING ISRAEL

Why did the great Biblical magician Bileam fail to curse Israel? First, he tried to find Israel's vulnerable spots. He tested two: superstition and sexual perversity. But there was none. No magic, no submission to fate, no sexual

perversion. Israel was not vulnerable on that ground. To maintain this invulnerability is one of the purposes of the ritual. It has been most successful. The individual Jew may all too often be superstitious, idolatrous, disintegrated by perversions, but the genius of Israel remains sane. As it was said: *"Israel as a people never agreed upon falsehood."* The genius of Israel is still free from neurosis, escape-mechanisms, superstitions, confusion, and from the perversions of sexuality with all its consequences. The lonely Jew, whose "soul is uprooted from the people" is as if dead, a prey to putrefaction.

There is nothing wrong with sexuality as such, nothing wrong with our emotions and instincts in themselves. But these quite genuine functions of our personality are dislocated from their genuine places, like a fire which burns down the house instead of heating it. The fire is good under the boiler, but in itself it is neither good nor bad. Emotions have their role: they unlock the colorful variety of the world. Without the emotions the world would be dull and cold. So sexuality too has to fulfill a function: propagation. If our emotional faculties are thwarted, they will avenge themselves in mental and psychological disturbances.

It is good to develop these faculties to their maximum capacity, but then they must be integrated into the whole of our personality. The greater and more perfect the heating-system of a building is, the mightier is the fire we can build. When the fire is harnessed to serve us, it cannot destroy. The stronger our human totality, the better can the fire of sexuality be harnessed.

THE MIGRATION OF SEXUALITY

The Jewish ritual prevented a free roaming of sexuality. It channeled the almost untameable forces of propagation into the superior framework of the human structure, superior, because the forces of propagation are mere forces of nature, inconsiderate of the individual and the higher human goals. To the forces of propagation the

individual human person is only a germ, a grain of pollen. The human person is dropped when the goal of propagation has been reached. Israel most effectively started on the road of the subordination of the sex forces to genuine human goals and their integration into the whole of the human structure, like the fire under the boiler. No other ritual succeeded in doing so, nor did the educator, the psychologist, or the politician. All of them failed. Whether mortification was tried, or suppression, or complete release of sexuality, everything failed, because they could not offer a heating-system big and strong enough to harness this raging fire. The various devices which they offered were only tiny stoves, melting away like tin in a furnace-fire.

Infinitely greater fortification of the human totality is needed to absorb safely the flames of nature's sex-fire. Israel does not lay claim to having completed that work. But Israel's verticality will reach the goal.

Sexuality was dethroned by the Biblical revolutions and was forced to migrate. Man was emancipated from being a mere sperm for guaranteeing propagation. A division was established between the human sphere and the realm of the sex forces. But could not this subordinated sexuality break out again into a destructive fire? The most vulnerable spot in Man where the breaking-through could occur is the incest-urge, where sexuality circles back into itself like a boomerang. Sex-urges spiraling back into themselves may not be harmful to the animal, which need not to pursue higher goals than the maintenance of propagation. But Man caught in this spiraling cyclone could never have swung outwards, above himself to higher stages of evolution. The incest-urge would have deprived him of his faculty for transcending himself. And it is just this faculty that makes him the *Adam*.

The Biblical revolution forced sexuality to migrate in that very direction which the Biblical plan had envisaged—namely, the submission of sexuality to the *Adam*, so that he might employ this wild fire for giving warmth to our soul

and mind. The integrated sex-power chained to the human structure is like a redeemed sex-power revealing a hidden faculty to endow life with a beautiful inner glow. Without this glow life is poor in beauty and rhythm.

A good illustration is the famous epic, *The Arabian Nights,* not clearly enough recognized as the epic of eroticism. Life, as depicted in this great poem is exuberant with "libido," in the Freudian sense of the word. All these stories are wide open to psychoanalytical interpretations. They are "sublimation" of sexuality. Yet the Jewish way of dealing with the sex-forces is not satisfied with a mere sublimation of sexuality into poetry or other arts. The Jewish mind has always been clearly aware of the dangerous escape-possibilities and retrogressions offered by the arts.

Having liberated Man from being a mere means of propagation and having harnessed the sex-fire to serve Man, the ritual fortified Man against reversing the trend of his emerging evolution. The incest-urge is such a retrogressive trend, stifling the outward-swinging of Man and obstructing the transformation of the libido into love. The Biblical revolution against Man's bondage in nature liberated the greatest of all human faculties—love; and placed love in the very center of the Torah of the Jews.

THE WAR BETWEEN MILK AND MEAT

That the ritual is indispensable for preserving Israel is certainly true; and the petrification of the ritual is deplorable. Yet there are many starting-points for giving it a new momentum. For example: the prohibition against bringing together milk and meat is by no means inexplicable; it is a most stimulating thought. This law is not based only on the tender sentiment *"not to seethe a kid in his mother's milk"* (Exod. 23,19). It is a law that belongs to the wide range of restrictions against the intermixture of antagonist orders (*Kilajim* Levit. 19,19). Milk belongs to the sex-system. Meat, which is the muscle of an animal, belongs to the motor-system. It took the biological evolution

hundreds of millions of years to separate the glandular and the motor and the nervous systems, in order to give the brain-nerve-sensory system its primacy, and the motor system a relative superiority over the glandular system. The ritual law not to mix milk and meat follows—by knowledge or by intuition—the course of biological evolution.

There is in the Scriptures a clear analogy between the milk-meat and the linen-wool relation. Here too are the same restrictions (*Shatnes*). Wool and linen are not to be mixed in our clothing. Yet they have to be mixed in the garments of the High-priest. On his level they are allowed to be woven together. There is also an analogy in these relationships to the sacrifices of Cain and Abel. "*Cain was a tiller of the ground and Abel a keeper of sheep. And Cain brought an offering of the fruit of the ground, and Abel of the firstlings of the flock.*" And God did not accept the sacrifice of the peasant Cain, but he accepted the sacrifice of the shepherd Abel. Cain, the peasant—the *am ha aretz*—did not bethink himself that the curse of God was still on the ground. But it was different with the sacrifice of Abel, the contemplative shepherd. The Bible is profoundly "nomadic." Man has become a wanderer. The Bible is the documentation of exodus after exodus and of many exiles. The Bible favors the outcasts. Cain, the murderer's, redemption is that he is driven to the land *Nod,* meaning, the restlessness of the city. All his descendants are city-dwellers, technicians, inventors. This urban nomadism is his redemption. The Jewish way of life dislikes the *am ha aretz,* meaning both peasantry and ignorance. There are many more such revealing interpretations of the ritual.

ON THE ABSOLUTENESS OF JEWISH MEMORY

Tradition is memory. To remember is one of the fundamental duties of the Jew. It is looked on as a very manly attitude. But memory as conceived by the Jewish people is not a pale reproduction of past events. It is not a shadowy aftermath of bygone times. It is not a sentimental looking backward. Israel's memory is a mighty action against the

passing away of the "past." Israel's memory overcomes the cleaving of time into two parts, past and future, separated by a moment, "presence," which is never present, but slips from our hands when we try to catch it. "Time" is essentially and above all "future," as Judaism sees it. And "presence" is not in "time" at all. Whatever was real is never past. Events may "pass" through short moments of perceptions and vanish again from immediate perception. But they may be utterly present, with highest intensity in the consciousness of Israel. Memory, as the Jewish tradition understands it, is eternal presence perpetuating whatever has happened to Israel into an undying reality. In each moment on the vertical road all the steps on the way are present. Memory is the omnipresence of all moments of *Jeshurun's* way. Tradition is memory. But a living tradition is a "cumulative" tradition. It is like the building of a temple by laying stone on stone. Throwing bricks around aimlessly will not build a house. Memory prevents life from relapsing again and again into lower forms. But nothing would be achieved by a memory that retains only ghostlike copies of bygone events, for such pale reproductions have a very short life and fade away quickly. The absolute memory of Israel is a revolutionary change in Man's conception of time. "The past" is no more the time that has gone. Time, in this new conception is not comparable to the downward movement of a waterfall.

If events have really "passed," they never have really been in time. Events which occur in real history, not in fictitious history, remain "present." Past is not a regular function of the time-process. It is a disease of the time-process. Or a secretion of dead stuff which cannot be assimilated in the creative evolution of time. Israel's memory reversed the time-process from a downward trend of forgetting into an upward trend of creative perpetuation. Time ceased to be the expression of perishableness. Time became future. Because Israel connected all actions and experiences of its history with the future, Israel was able to keep all the events "present." (The student of modern physics will think of entropic and

possible extropic processes; of irreversible process, of the relation of past and future in the Einsteinian world and its challenge to the idea of simultaneity. And he will be amazed by the kinship between Jewish thought and modern science.)

THE JEWISH HOLIDAYS ARE NOT DAYS OF MEMORIAL. THEY ARE CALLS FOR ACTION

But, what is worthwhile preserving? The belief that "history is bunk" shows clearly the difference between Jewish and general history. Perhaps indeed quite a number of historical events are bunk, and all the Days of Memorial and of Festivals could not keep these events alive. Not so the cycle of the Jewish year. The holy days of the Jewish year are days of solemn vows for action. If the petrification of the Jewish tradition left these days often dull and meaningless, or reduced them to sentimental routine, it is because these days have been deprived of their true vocation: to be action-days, mobilization-days of the genuine Israel, days of collective action by Israel, days of assembly, to show up for duty. As the Book of the Judges has it: *"And everyone in the camp stood on his place."* One can hardly say more.

THE FEARLESS CELEBRATION OF ISRAEL'S HOLY DAYS

The Holy Days of the Jewish people have no chance of surviving other than as Action-Days, Days of Wholeness, People's Days. Otherwise they will soon deteriorate into so-called "Yom Kippur piety," a poor leftover from ancient greatness.

The actuality of the Purim festival is only too obvious. It is—alas—the ever threatening attempt of the adversary to destroy Israel, the ever recurring pogrom. It demands that the Jews be shrewd like the serpent to counteract the Hamans of all ages and be firmly unyielding to a false mildness which undermines the veracity of mildness. Destroy the destruction!

And is it not true that the images of the kings and the

tyrants have desecrated the holy places of mankind down the centuries? Why then not kindle the candles of Chanukah as a vow to cleanse the holy places from the symbols of slavery? Why then not place the Chanukah candles at each window to demonstrate against the images of violence.

And is it not true that most men the world over are still living in slums, tents, and huts, and that this is still the normal situation? Where is there any warranty given for solid houses and for solid ground? May not the atomic fire turn the cultivated ground again into a desert? Why not look to the modest huts and tents where humaneness has taken refuge? Why not realize clearly and proclaim boldly that from the huts and tents and the wanderers in the desert rescue will come? Why not give up the illusions that help will come from the palaces, the mansions, the offices, the bank-fortresses? Why not make the "feast of the booths" (*Sukkoth*) a festival of the message of the huts, and bring it to the awareness of the huts that the momentum is with them.

And is it not true that truth is not simply "given" or "revealed" to Man, but that it has also to be accepted. But—are we ready to accept it? When the Torah was given to the Jews they pledged with a trembling heart their readiness to the absolute voice addressing them. They did not fail when their hour of destiny had come. How immortally great was Israel then! Why not accept the truth when truth confronts us? Why not make the festival of revelation a day of collective vow to exchange the passive soul for a ready soul.

The community of Israel is not like an "organization" or a "church" or a "nation." Israel must be assembled in an ever-renewed free decision. The day which is called "the head of the year" (rosh ha shanah) is Israel's assembly-day. It is not a simple "new year's day," not a mere mark in the calendar. It is the day when the shofar calls upon the Jews to assemble and, like men in arms, take again the oath of allegiance to the One True Reality. This is the day when Israel enthrones again the reign of truth and righteousness and sweeps the usurper off the throne. "*He is the King and*

nobody else." Though there are many things that have dignity and usefulness yet there is nothing, nothing whatsoever to kneel before. The great assembly-day to acclaim again the *Name,* is also the day of declaration of Man's autonomy. It is the day for the Declaration of Independence from all power assumed by men over their fellow-men.

CELEBRATING THE ORIGINAL REVOLUTION

Where the Jew is there is Pharaoh. Pharaoh needs the "NO" of the Jew and that is why he never lets the Jew go. The Exodus from Egypt describes Man's historical destiny. Man is a nomad, an eternal wanderer. The "eternal Jew" is eternal Man, a very human man, that is all. Man has never been "at home" yet. There is something problematic about the so-called "settled" situation. Settled for what? Time and again human affairs run into dead ends, into vicious circles, spiraling into perdition. Time and again civilizations destroy themselves, destroy each other and nothing remains but sad ruins. War is still normal with man.

The Exodus of the Jews from the house of slavery is the exodus from a world spinning in vicious circles. The history of the Jews is a series of such exoduses. The long wandering started with the first Jew, Abraham and continues through the millennia until today a panic-stricken mankind is rapidly becoming a shifting mass.

But the exodus of the Jews from civilization to civilization is not merely a geographical migration, but stages on Israel's vertical way. Every time it has meant breaking away from a certain pattern of culture, from a religious system, from a social system, from ways of life that were become obsolete. Exodus is the most determined form of revolution, signifying abandonment of a given condition and not merely modifying it. Exodus always means reaching a higher plane of evolution.

When Israel left Egypt, the "house of serfdom," it made a step the magnitude of which has not fully been recognized even yet. It liquidated the magical world of the images. The

images are the real slaveholders that keep Man in bondage. It is "pictorial thought" that stifles genuine thinking (as we shall soon see). Most important to realize is this: the exodus of the Jews from Egypt is the original pattern for all the revolutions in history. The Jewish exodus is the first Pariah-rebellion that inaugurated revolutionary action. It is not only the first, but it is the most fundamental revolution, because it is inseparably tied together with the majestic God of Jewish monotheism as the leader of this revolution. The God of the Bible proclaims Himself as the God who delivers Man from slavery. So it is said in the first of the Ten Commandments. The Biblical revolution is the granite foundation of all higher evolution: it is Man's hope.

The *seder*-meal should not be celebrated as a mere token of the Jewish exodus from Egypt. The answer to the famous question in the Pesach *Haggadah: "What does this service mean to us?"* is: *"It happened to me."* It is ours, our exodus. What happened then happens today to us. But what precisely is it that happens to us today? It would not suffice to compare the exodus from Egypt with the end of Jewish history in Germany. After all, the exodus from Egypt did not end in extermination camps. It does not suffice to look at the exodus in terms of mere generalities, as a liberation from tyranny. We have to be more specific. The exodus from Egypt was a revolution against an imposing system of life which lasted many centuries. It was an act of transcending the world of images, an action specifically hitting at the roots of human fallacies which had persisted through enormous stretches of time.

To make Pesach an "Action-Day" the Jew has to make great efforts at concentrated thinking and exploring. He must find out—specifically—to walk out from what and to leave what? He must find out—specifically—the mental attitudes that keep mankind from making the inevitable next steps in evolution. He must find out what the psychological attitudes are by which man is frustrated and what the causes are for today's global neurosis and where the social corruption lies

which is driving mankind rapidly into a cataclysm. After arriving at the precise diagnosis the *Seder* must proclaim the New Exodus.

THE KEY-WORD OF LANGUAGE

Only once a year the High-Priest entered the Holy of Holies in the Solomonic Temple. He called out the *Name* of God, otherwise never uttered by the Jew. Now the *Name* is silent. The performance of the High-Priest at that unique moment in the Solomonic Temple is replaced now by the telling of this story at the Yom Kippur service.

It is said: *"lo sh'mo, bo sh'mo."* That means: *"Where the Name is not manifest there the Name may be hidden inside."* And one could add: where the *Name* is used habitually there the *Name* does not dwell. There are trends in our time that have a materialistic or atheistic connotation, yet their profoundest incentives may be genuinely religious. This goes for the sciences too. The *Name* truly dwells therein. The *Name* is the key-word of language. Without it language withers away. (The story of the Tower of Babel, Gen. 11.)

THE LION OF ISRAEL ROARS SEVEN TIMES

When the High-Priest called out the *Name,* this was considered a most dangerous undertaking. It could not be done unless one condition was fulfilled: ethical purification. *"The Day of Atonement (Yom Kippur) does not atone if men have not restored peace among themselves."* In other words: man cannot reach truth without having reached justice. Justice is social justice. The less truthful a community, the less communal is truth. No truth on a subhuman level! A disintegrating society remains unenlightened. The *zaddikim,* as conceived by the Bible and by Jewish tradition, are pure, both ethically and mentally. They are what we would call today "integrated personalities." Therefore it could be said: *"ha zaddikim enam methim,"* the *zaddikim do not die.* They are free from the putrefaction of death (*tumah*). The vicious person can only apparently proclaim

truth. He thrives on truth illegitimately; he steals and misuses it, but he can never establish truth.

The Day of Atonement aims at the unity of our ethical and our practical life. The nearer it comes to truth the nearer even a scientific theory will gain an ethical significance. An example: Einsteinian physics is much nearer to truth than the pagan mythologies of nature, more scientific as we call it. That is why these conceptions of modern science can be more easily harmonized with man's ethical purposes than most of the older ideas about nature. Too many mythological elements linger on in those older theories. Modern physics depaganizes nature. The gap between science and ethical purposes is now bridged here and there. Truth and ethics discover their common roots. Such modern trends toward a profound integration are an inspiring prospect. Outstretched hands from many sides are joining each other. To understand the profundity of the end of the Yom Kippur service is a great inspiration to a modern soul. Seven times the congregation—now atoned—calls out to mankind the mighty truth: *"ha Shem hu ha Elohim"— "It is the Name who is the Elohim."* (*Ha Shem* is the *tetragrammeton,* the *Name* consisting of four letters. *Elohim* represents power.) But there is no other power than *He.* This majestic axiom does away with power as such.

The *jichud,* the aim of the great atonement, is not a simple, common unity. The supreme aim of the Jewish people is the restoration of the broken unity between God and the manifestation of God in the world. This manifestation is called *Shechinah,* derived from the root "to dwell": to dwell in neighborliness. *Shechinah* is God's dwelling in the world. But now the *Shechinah* is in exile, like Israel. There is no home on earth for the *Shechinah.* The *Shechinah* is an outcast.

Only after a collective confession of their wrongs may the Jews dare proclaim the *jichud.* And to call out the Unity all over the world the Jew seven times raises his lion-voice.

THE BIBLE DOES NOT DEMAND "PRAY" BUT "SPEAK"

Judaism has hardly any individual prayers. The Jewish prayer is a collective action, and at least ten people are needed for it. Yet there are a few prayers said by the individual Jew, such as the *shma* (the daily proclamation of Israel's basic axiom). But the praying Jew fastens on his head and on his arm the *tephilin* (phylacteries), thus chaining himself to that principle which integrates the people as a whole. During the Sabbath he does not wear the *tephilin,* because the "soul of the Sabbath" (*neshamah jeterah*) connects him with the whole people. It is related that the Baalshem, the founder of Chassidism, once declined to participate in a service of his congregation because "the synagogue was full of prayers." But all these prayers, he said, were concerned with personal affairs, none of them with higher aims concerned with the whole, with the welfare of the totality and its intellectual and ethical sanity.

The Jewish prayer, in its true significance, is a kind of super-objective behavior. It turns man inside out, which is not the same as making him an "extrovert." The extrovert, as well as the introvert, may be merely interested in his private affairs; nor can the extrovert be compared with the scientist. The scientist is trying to eliminate his ego as much as possible from sober scientific research. The Jewish prayer is rather a dialogue between man and that reality, greater than man, into which man opens up. It is hard to find a comparison which could illustrate the meaning of this "opening up," since no analogy exists in man's natural life. It is an action toward transcending the narrow limits of man's daily drudgeries. It is an action for breaking out of the deadly loneliness of man.

If prayer is a dialogue, one can also truly say that a genuine dialogue is a prayer. Wherever a genuine word is spoken from neighbor to neighbor it is more than mere "communication." Even animals communicate. But an animal cannot speak! Even among men there is little enough genu-

ine speech yet. Nobody addresses his fellow-man properly, nobody really answers properly. And nobody gets the proper answer. Our "speech" is mute. This opening up of man is best compared with a scientific term, the so-called "emergent evolution." This means the emergence of novelties which are not contained in the lower stages from which they emerge. Thus, evolution is not merely an "unfolding" of latent properties, but rather continuous creation. The higher forms of life are not mere products of the lower forms. Something new is always added, which was not in the previous stages. This strange faculty of "being open" and of being confronted with an ever-advancing higher principle that we can never overtake is the very essence of human nature. Man is *the* open being. He can answer the challenge. Such objective dialogue is the purpose of the Jewish "prayer." Man hears "the call" in whatever befalls him. It is the grandeur of Man's destiny that he can answer the call and get answers to his ultimate questions.

This may explain why the Bible has so exceedingly little emphasis on prayers; prayers in the common sense of the word. Prayer is a later product of evolution. After the decay of the original "openness" the pre-formulated prayer functioned as a substitute for the lost immediacy that made Abraham, Moses, and the prophets specimens of a genuinely human type. It is said in the Second Book of Moses (33, 11): *"And God spoke to Moses face to face, as a man speaks to his neighbor."* This is one of the most amazing sentences ever written; it is inexhaustible in its revolutionary consequences if fully realized. Here Man is shown at a moment when he touches on his ultimate potentiality, a moment when the human word reaches the Absolute. This unlimited possibility of dialogical openness has begun to decay together with the social atomization of Man. Loneliness has begun to pervade mankind like the chill of death. Speech decays into a monologue.

Since everybody in the Jewish community now literally says the same prayers, it is like an afterglow of the original

open mind, thus preventing a retrogression to emotional subjectivism. As the Jew sees it, the prayer once was a dialogue, was speech.

THE STREAMLINED REVOLUTION—REBIRTH OF LANGUAGE

The stultification of Jewish life is most obvious in the religious services. Prayers often become a mere mumbling of words, their significance largely not understood. More and more the mighty words of the Hebrew Scriptures are replaced by words borrowed from other languages and so take on a totally different meaning. These substitute-words are not expressive of the profundity of the Hebrew visions. These "translated" prayers communicate German, English, French behavior patterns. They are expressions of philosophies very different from Jewish philosophy. They are adjusted to the needs of the churches and often have a connotation which—as the Jew sees it—is obsolete or downright retrogressive. Eventually these non-Jewish connotations are transferred back to the Hebrew text, and then even the Hebrew words seem to convey ideas which no longer have any Jewish meaning. "To pray" with such words is like breathing without air. Such words can only be mumbled. Honest men prefer to be silent.

If the Jewish prayer is intrinsically speech—and even the very root of speaking—it is obvious where the remedy can be found for preventing the decay of prayer. The remedy: recovery of speech, purification of the language, endowing our words with a new significance, all of which is known today as the "semantic" regeneration. Such rebirth of speech is a thorough-going revolution. There is no new life without new speech; no significant life without significant words; no prayer without words that have regained a new sincere significance; no significant words which are not like prayers.

The Jewish prayers are majestic, carrying the profoundest philosophy. They are studded with powerful words. They are incandescent speech. There is no need for giving up any of these highest emanations of human greatness, but there

is an urgent need for purging these treasures from distortion by the general decay and the intentional corruption of language. The stop-mankind assault has deliberately deprived Man of his most human power: speech. Words are skillfully tortured just like all the other victims of our time. The noblest words are contaminated to such a degree that they become loathsome and have no other function than to protect privileges. Such words do not really "speak," and as a result Man may become mute.

To restore the Holy Language a systematic purification is needed to strip words of all connotations that communicate social corruption, obsolete philosophies, empty clichés, conformist verbiage. The words of the prayers have to be cleansed of all metaphysical, mystical significance. Those mighty words have to regain their profound social meaning, their militant strength and their power to free man. They must transform mute Man into Man who truly "speaks." Wanted: words with which to address the neighbor, words that give a resounding answer.

THE INVENTION OF PEACE

The day of Sabbath was always looked on as the most typical Jewish day. Barbaric nations did not know of a rhythmically recurring day of rest. Rising civilizations appropriated this idea from the Jews. No higher civilization could exist without this Magna Charta of humaneness. But so far none of the cultures has established a true Sabbath. The festivals, holidays, Sundays, weekends are often laudable relaxations or amusements, often only days of boring dullness. None has ever achieved restfulness. How can a state of mind which is intrinsically restless find rest? Only a fearless mind knows how to find rest. Where is such a mind? The soul of Israel can be deeply restful. It is said that during the Sabbath an "additional soul" descends on all of Israel, and leaves Israel when the Sabbath ends: the *neshamah jeterah,* the super-soul of Israel-Total. The soul of Israel has been restful on every seventh day for thousands of years even

amidst the most terrible persecutions. Israel invented rest. Israel invented peace.

THE ABSOLUTENESS OF THE SABBATH VS THE RELATIVITY OF NATURE

The petrification-process has, alas, not stopped short of the Sabbath. There is danger that the many detailed Sabbath restrictions have covered the sabbatical inspiration with a crust. Prohibitions, i.e., kindling a fire, riding in a car, carrying keys or watches, threaten to become the main concern of keeping the Sabbath. This day of jubilant autonomy has often become a day of discomfort. It is significant that this greatest of all possible utopias, the vision of rest, is introduced by the Scriptures in connection with the work of creation. The "seventh" day of creation is also the day of the "coming back" to the origin of creation. (Identity of the Hebrew word-roots of "seven" (*shevah*) and of "coming back") (*shuv*). This means nothing less than the determined subordination of nature under the Sabbath. No greater relativization of nature is conceivable. A principle is here established that overtakes nature. The Hebrew text calls the God of creation *Elohim*. But the highest name of God, not uttered by the Jew (the tetragrammeton), is not used in the Biblical text before Man's appearance. Some Torah commentaries have pointed to the importance of the passage in Genesis (2,1) which says that all things in the universe were brought to completion and that the things of nature reached a rather definite shape. Evolution goes on now in Man only. As it is said: The Sabbath of nature has come, but the Sabbath of history has not come as yet. The Sabbath of history is social perfection and an anticipation of real peace. No true celebration of the Sabbath without aiming at its ultimate meaning! Nor is the seventh day of rest comparable to Sundays, to vacation-days; and it is not enough to center this day around abstention-rules.

The Sabbath sets a limit to work for there are goals superior to work. "Production" is not the supreme law. "Busi-

ness" is not paramount, but must be subordinated to human considerations. There are no "business ethics." Economic purposes are definitely limited by the Sabbath. The Sabbath places the worker firmly above the work.

There is not true rest yet. There cannot be "inner peace" so long as there is no collective peace. No private trick can establish private peaceful minds. "Inward peace" may be outward escape. The Jewish Sabbath is the ever renewed anticipation of the peace to come. On each seventh day for thousands of years the Sabbath anticipated "the world to come" (*olam haba*) and each Sabbath light is a spark of the original light, set up against the forces of darkness.

SHALL JEWS LIVE SEPARATED FROM NON-JEWS?

Now that the four ways to Jewish disaster have been analyzed the general denominator of these fallacies is obvious. Assimilation, Liberalization, Normalization, Petrification—these are the expressions of Jewish minimalism. They are stifling Israel. After many attempts to counteract Jewish weakness we realize that there is only one way to save the Jewish people. It is the road towards Jewish maximalism. Judaism is intrinsically maximalism. Minimal Judaism is a contradiction in terms. All attempts at dodging or of watering down Judaism, all slackening, will end in annihilation.

Yet the serious question arises whether a determined Israel is more exposed to attacks than a frozen Israel, the wintry tree, preserving a latent life. A clever and bold decision must take into account that the Jews will be attacked anyhow, no matter what they do. So the Jew is again confronted with the old dilemma: Shall the Jewish people and the rest of mankind part ways, or are the Jews inseparably tied to humanity. But this is not a genuine alternative, as it seems to be. The Jew belongs to humanity, as the heart belongs to the body. It is only that the fate of the Jew mirrors mankind's deepest conflicts and its highest hopes. Mankind needs the Jew, and the Jew is nothing but Man. It is not

the Jew who divorces himself from mankind or who betrays universality. It is rather the consistent Jewish universalism that challenges nations and churches and sects and parties. Israel specializes in universalism. In defining who is a Jew a famous saying gives proof of Jewish universalism: "*He who absolutely refrains from idolatry is called a Jew.*" But —who does?

The solution to the dilemma lies in a better understanding of the constructive function of "exodus." An ever new exodus from man's frailties does not mean divorce but rather establishing a higher form of human togetherness. The vertical way! Not in a general muddle but in a general intensification of meaningful life can the Jew best join mankind. The avant-garde on all advancing fronts always feels united in solidarity.

Now we are prepared to go the one way open to Israel. It is the way of Jewish maximalism.

III

The Vision of Fullness

THE ONE WAY—THE VERTICAL WAY

KUMMIJUTH. THE VERTICAL WAY.

NEITHER A RELIGION,

NOR A NATION.

1

KUMMIJUTH (Leviticus 26, 13)

ISRAEL IS VISIBLE ONLY FROM WITHIN

"I have taught ye to walk upright." Upright —*Kummijuth*—the vertical way is the Divine way, the only way left open for Israel and Man. No more crawling, dodging, bowing. To represent the Jewish way in—ever so noble —Gentile terms must fail, because it surrenders to a fallacious method. The fallacy here is the deep-rooted prejudice that Gentile terminology is universal and the Jewish merely sectarian. So far, there is no general all-encompassing view which establishes a universal yardstick. Israel can be understood only in its own terms. Israel can be met nowhere but in its own place. It reminds us of those palaces in fairy-tales visible only from within but invisible to the onlooker from the outside, interiors without exteriors. So Israel is invisible from the place where Non-Israel stands. Israel's wisdom is not reducible to any other wisdom, however great. Ideas about Israel in terms of various philosophies may often be inspiring, but they convey amazingly little of Israel's own reality. This the Non-Jew must come to realize as well as the Jew, for their mutual ultimate restoration of Man-Total.

THE TORAH OF THE JEWS PROCLAIMS RADICAL AUTONOMY FOR ALL, FOR ALL

The prophets give us only a scanty account of their visions of the eternal maximal realities, the "ultimate realissima" as a later philosopher called it. Very few

such visions are recorded in the Bible. The prophets heard the thundering threefold "Holy" in praise of God. And they heard the voices proclaiming the great secret that later was only whispered in the prayers of the Jews: *"Blessed be the Name of His overwhelming reality (Kabod) from His own place." Mimkomo*—that is from his own place. God is also called *makom,* which means place, because He is the place of the world. God—amidst the people—cannot be realized without God. Israel cannot be realized without Israel. This is a fundamental Jewish principle. *Mimkomo, Kummijuth* are key-words of Jewish maximalism. The Jewish people stands and falls with these principles.

That everything can be understood only in its own terms means that nothing can be "reduced" to anything that is lower than itself. What is higher may be manifest to the lower, but it cannot be reduced to the lower. There is an upwards swing in all things, which is not reversible. The vertical way. What is called "progress" is often shallow and transitory. Why is this so? Because true progress is irreversible. But what can guarantee the irreversibility of Man's ascent? What can keep our achievements from disintegrating again and again and being lost? Where are the secret sources of persistence? Where is the secret of the bitter roots of death? At Israel's place?

The insistence that Israel must be met in its own place, the insistence on the autonomy of that place where Israel stands, is not arrogance or stubbornness. It is rather an act of deepest love for all creatures. Israel's inflexible decision never to turn back to the stages left behind, in exodus after exodus, is by no means a decision made in Israel's interest only. A mighty principle has been established that proclaims "autonomy for each creature in its own place." Once a level is reached, once a step upwards is made, this place becomes autonomous in relation to the lower levels from which it emerged. A right of revolution is established for all creatures, to revolt against any fixations to lower stages from which they have ascended. Israel's "verticality," Israel's *mim-*

komo is the awareness of a genuine miracle, perhaps the only true miracle. It is the awareness that higher stages of evolution are not merely combinations of elements from lower stages. But these higher stages, once reached, have become irreducible to lower stages.

Let us picture this autonomy as a house we have built of simple bricks and—lo—once this house is built it has acquired a strange indestructibility; it is no longer only that combination of bricks into which it can be broken down again. Miraculously it has acquired an indestructible wholeness.

The principle of autonomy enlarges the theory of evolution because it conceives of evolution as a steady process of fortification too. Since each evolutionary step can gain autonomy towards its antecedent, it seems that a possibility for indestructibility is dormant in evolution. The proclamation of autonomy for all blocks the way downwards. It is a deeply Jewish attitude.

A DREAM VS A NIGHTMARE

Israel's decision on the irreversible way does not spurn the reflections which Jewish thought will have on the minds of the nations. Those reactions are highly valuable, like the reflections of the nations on Israel's mind which unveil aspects of the nations that otherwise would remain unnoticed. This is a mutual influence and highly inspirational. It calls to mind the ladder Jacob saw in his dream in Beth El, God's House. He saw how the way downward and upward were interwoven into a unity. He saw the acting principles of creation climbing up, for a moment touching eternity and descending again to intensify all the stages below. So—Jacob's ladder is not a merry-go-round. There is no futile climbing up and then a fall into the depths: Jacob's ladder is not the vision of a vicious circle, or of the work of Sysiphus, like building up cultures that crumble to dust time and again, in wars or in decay. It was not the vision of self-destructive economic systems, creating ever greater scarcity

the more they could create abundance. It was not the vision of a jittery modern soul that stifles growth the more it grows, frightened by its own maturing. In the madhouse of the present social anarchy we know only the nightmare of a vicious circle, spinning down into perdition. In Beth El Jacob had the vision of the affirmative circle, swinging outwards over itself and spiraling upwards into perfection.

REACTIONARY AND REVOLUTIONARY AUTONOMY

Yet—are there are not two autonomies? Is autonomy merely the emancipation from all the stages left behind, or does autonomy mean "to rule" over the lower stages? There is a false autonomy that rules, exploits and weighs on the lower spheres. And there is a genuine autonomy that liberates, sublimates and has an upward pull. The genuine autonomy is anchored in heights which no pagan naturalism is able to reach. Only a system that is anchored in dizzy heights, like the revolutionary monotheism of the Bible, can guarantee the upsurge of all creatures towards perfection. An autonomy that rules is a contradiction in terms, an enslaving force. Slaveholders are slaves themselves. Israel's proclamation of the principle of autonomy is an overflow of deepest love. The fiery Torah of the Jews proclaims autonomy for all ascending creatures.

"TO THE FIRE FALLS ONLY WHAT WAS ALREADY THE FIRE'S BOOTY." (ISAIAH)

The usurpers of autonomy are challenged mightily. It is the axiom of Jewish maximalism—as we have seen—to put up resistance against the downward trends, against relapses, retrogressions and escapes. Therefore Jewish philosophical thought is opposed to all tendencies "reducing" complex structures, higher organic structures to a mere reshuffling of lower "elements." Let us face this issue clearly. For example: it was a triumph of science when the processes of organic life were explained in terms of chemistry and physics. However, to explain highly complicated

organic structures in terms of the less complicated organic structures was certainly a method of "reduction." Very successful as a method of research! But perhaps it reduced only what was reducible, and not what was the genuinely higher element of the structure. An example (presupposing some acquaintance with contemporary science): the tendency "to explain" organic life in terms of physics and chemistry has—to a certain extent—been reversed today. Biology now in turn is shedding new light on physics and achieving autonomy from physics. Organic life is not only a very complicated play of inorganic forces but a primary fact, intrinsic, not accidental to the universe. Another example: classical mathematics was looked on as a special application of logic. Now it seems as if there is a specific mathematical kind of thinking, which does not completely coincide with the general Aristotelian logic. These specific mathematical conceptions now in turn are shedding a new light on logic, transforming even the old classical logic considerably. Fantastic new possibilities of thought are discovered. The hegemony of so-called classical thought is challenged by this bold criticism.

We have already pointed to the three outstanding challenges: Einstein's extreme mathematization of nature, Freud's unmasking of the psychological substructures, Marx's unmasking of the superstructures, namely cultures, religions, philosophies, the arts and social orders. The entire superstructure has proved to be utterly vulnerable, and the substructure too is analytically exposed. These three challenges the Jew too will have to face. These three most prominent manifestations of modern times violently question the legitimacy of a host of superstructures which we have accepted for centuries. These challenges have been denounced as having a Jewish connotation. But their profundity and modernity have made them quite irresistible. Many Jews think that to have made these contributions should suffice. Why therefore, do we still need an Israel?

BUT—IS THERE YET AN ANSWER TO MANKIND'S PERPLEXITY?

Only a glance at the appalling plight of man—and the doubt has gone. Mankind is endangered as never before. The very survival of man is doubtful now. Great as the evolution of modern mind is, yet is it the way toward a rebirth of mankind? What really can claim to save Man? The advices coming from the official executives of the old order of things are shallow. On top of that, these advisers are by no means what they pretend to be. Even the scientist is not always a scientist; often he is entangled in prescientific imagery, in childhood imagery and is unable to avert the commercialization of science. The superhuman tools developed by the scientist are in the hands of an immature mankind. Man is panic-stricken, because all exits are blocked, except one. This one exit, namely the exit into freedom and maturity is wide open. Alas, Man is not ready yet to use this exit. Man is haunted by specters, by infantile images he fashions out of his soul. Those psychological images are repercussions of prenatal life. Man therefore conceives of his soul as "internality," as a private nook and not as an enthusiastic outward swing into the infinite fullness of a human world.

But Man has not yet learned to see through the spook and to dispel the nightmare of these images. There is no hope for mankind so long as this basic fear is not overcome that drives Man mad. There is no meaning in life so long as life is not conscious of its ultimate meaning. To save mankind is possible only by pursuing the vertical way which is simply the human way. But, it is so radically human that it can be achieved only by the maximal solidarity of men. Such a maximal solidarity is the meaning of Israel. But—what is Israel? The precise answer cannot be given in Gentile terms.

ISRAEL IS NEITHER A RELIGION NOR A NATION

The two concepts, "religion" and "nation," are specific patterns of the Gentile world. Both—though they may be meaningful as such misinterpret Israel and are not acceptable for the Jew. What would be the correct interpretation?

2
ISRAEL IS NEITHER A RELIGION . . .

THE SCHIZOID RELIGIOUS MIND VS THE UNDIVIDED JEWISH MIND

Religions divide life into two realms. The one is the "profane," the other is the "religious" life. Often the two spheres are antagonistic, even to the point of hostility. Israel stands intransigeantly for undivided life. The domain of Holiness encompasses all of life and does not leave anything outside. It includes in the realm of Holiness the life of our body with all its functions in all their diversities. The prophet Zechariah foresees a time when even "the cooking pots and the bells of the horses" will be holy. The Jewish attitude towards life is an undivided YES. The Torah of the Jews teaches determined optimism. There is no decided optimism to be found outside of Israel's Torah. The Psalms gave mankind an experience of jubilation never before experienced. There is not an inkling of "other-worldliness" in Israel's faith. To live here, here in this world with an incandescent almost unbearable earnestness and solemnity, this is Jewish.

That this is a specific Jewish attitude has been somewhat obscured, because essential Judaistic elements have permeated most of the other religions, giving them a kind of Jewish tinge. The pagan trends in the various religions eventually overcame the Judaistic influx, almost to the point of

drowning it out. However, these religions have thrived on the truth which they have taken from Judaism and incorporated into their own systems.

Other religions are predominantly concerned with otherworldliness. All of them are permeated with escape-tendencies and with minimizing this world. They are not free from the pagan fear of living determinedly inside of this world. All the religions are populated with metaphysical constructions. All are more or less magical religions aiming at metaphysical goals to be attained by magical methods. Most of the religions pursue mystical ends, mystical unification or a submergence into formless substances. Others crawl into the privacy of internality and into spiritualistic aspects of life and of the universe. Some with a stronger accent on the ethical side of life lack the consistency of dropping the pagan shells and admitting what the remaining core is—namely Judaism. Only a few very great religious geniuses, like Kierkegaard, had the courage of such consistency.

JUDAISM IS INVULNERABLE TO THE OBJECTIONS AGAINST RELIGION

If Israel is not "a religion," then Israel need not worry about modern attacks against religion. If Israel's aims are not the aims of the religions, Israel is not concerned with today's decline of religion. The withering away of religious feelings all over the globe is obvious. Along with Man's growing mastery over nature come the most serious objections to the religions. The challenges from a triumphant modern science remain virtually unanswered. It is valuable for the Jew to know these objections and to realize how helpless other religions are to give an answer. This will clarify why Judaism remains unhurt in these conflicts.

The clash between science and religion has already come to the awareness of the common man. It is petty to contend that science—after all—has limits and that religion begins where science ends. This often-used argument overlooks the fact that religion then would be in the pitiful position of a

mere "asylum of ignorance." Religion would be confined to a territory that science has not yet conquered. But science is advancing almost unresisted. It is also not sufficient to contend that religion and science are not competitive spheres, because the goals of science are entirely different from those of religion, and that the one is not a substitute for the other, and that faith is not a minor form of knowledge. The point at issue is not whether the two compete, but whether they contradict each other. An honest and mature mind cannot be expected to believe what flatly contradicts science and modern thought. An anti-scientific religion may very well be a superstitious religion. The religions look today like hangovers from pre-scientific ages, for moreover, the philosophies of the religions cannot adequately cope with our contemporary situation. These philosophies are either derived from ancient Greek conceptions, mostly from Platonic, Aristotelian or Neo-Platonic sources, or they are based on conceptions akin to totemism and animism like the religions of the Far East.

Of late new rapprochements to religion have been coming precisely from the furthermost front of science. These ideas are still vague and they are sometimes looked upon as rather romantic relapses. But certainly all these neo-religious ideas are far removed from the premises of the official religions. They are more nearly akin to Jewish conceptions of the universe and of mankind.

There is no antagonism between Judaism and science; nor has there ever been any. No research and no possible result of scientific research can ever hurt or confuse Judaism. Never were the Jews afraid of science. The Jewish mind has always been a highly scientific mind. Jewish history never had a Giordano Bruno burned at the stake, a Galileo threatened with torture, never prohibited the progress of astronomy, never persecuted grandiose visions like Darwin's. Hostility against the sciences is utterly alien to the Jew. The excommunication of Spinoza was not concerned with a scientific subject, but with an axiom of Jewish faith. It was a rigor-

ous controversy over pantheism. There is no friction whatsoever between science and Jewish faith. There cannot be any antagonism because the more science becomes scientific the closer will Judaism and science be drawn together. The Einsteinian universe is immensely more acceptable to Jewish philosophy than previous conceptions, i.e., the universe as a machine, or a half-mythological cosmology permeated with pictorial thoughts.

JUDAISM IS FREE FROM NEUROTIC COMPENSATIONS

The challenge coming from modern psychology finds the religions even more helpless to defend themselves. It becomes only too obvious that religious thinking is wishful thinking, projecting hopes and fears into religious images. Freud was utterly successful when he pointed to the analogy between primitive tribal thinking and neurotic behavior. He has made it clear that our religions are permeated with neurotic patterns. Father and mother images are also projected into religious spheres. Childhood fixations, the Oedipus complex, sex-frustrations are instrumental in building up religious patterns. But can there still be a future for religions, which are built on fear and repressions? We are faced with the dilemma: either we pay the price for having ethical cultures, the price being the repression of sex-urges and the consequent neurosis—or—we refuse to become neurotics and consequently remain barbarians. Religions which are so easily analyzable by psychoanalysis cannot show us the way out. The only cure for man is to heal his soul so radically that no compensations and rationalizations are needed any longer. The way out is: a life beyond neurosis. A neurosis is the result of wavering, of suspended decision, of indetermination between retreating or going forward. Said the prophet Eliah (Kings 1. 18,21): "*How long will ye still linger between two ways? And the people did not answer.*" Why did the people not answer? Because at that moment there was no focused people. If there is a people, it will answer. The resolute determination of Israel to build

up this world carries us beyond the neurotic borderline, where no religions of compensations are needed.

JUSTICE HERE AND NOT IN A HEREAFTER

Where then is the people ready to go forward with such unbridled radicalism? Only where no concept of other-worldliness weakens the initiative to establish the perfect world, which is simply the world of a perfect human community. And here enters the most fierce challenge to the religions: that more or less they belittle our earthly life and thus cover up social injustice. Life, then, in religious conceptions is merely a preparation for the hereafter; this world is perishable, a "valley of tears," and for "rust and moths." Or it is "Maya," illusion, that should be dispelled by bringing the "wheel of re-incarnation" to a standstill in "Nirvana." The best way to reach this goal—as Hindu wisdom sees it—is "non-attachment" to any worldly goals, even to the noblest. The true aim of a good Christian is "to gather treasures in heaven and not on earth." The poor will be rewarded in the hereafter, and the last in this world will be the first in the next world. Therefore the entire sphere of social justice is neglected, or at least lacks determined support. Justice is suspended until life in the hereafter. But the idea that suffering is a divine punishment—as accentuated in Christian thought—is vehemently rejected in the Book of Job. The result of all these attitudes is a devastated world. Indifference towards this world is hateful to Judaism. A thousand years ago the Jewish philosopher Saadja made it an axiom of Jewish thought that justice cannot be suspended; it must be done here and now.

Israel is not one among other religions. It is not true that ultimately all religions mean one and the same thing, and that Israel is merely one more version of such a universal religion, where all creeds join on a common meeting-ground. There is hardly anywhere so vehement a disagreement as among the various creeds. And none of their ways is Israel's way. Israel is not "a religion."

3
—NOR IS ISRAEL "A NATION"

THE FUNDAMENTAL DIFFERENCE BETWEEN A "NATION" AND A "PEOPLE"

Israel is a people. Clearly the Biblical text distinguishes *goi* and *am*. The word *goi* is not a deprecatory word, though sometimes it acquired such a connotation when the relations between Jew and Gentile became very strained. The Scriptures apply this word to the Jews too. *Goi* means also "body," in the sense of the English use of this word for "corpse." *Goi* is the nation as a tribal unity. The nations have racial characteristics, or at least, they consider themselves as races, however little scientific basis this conception may have. The origin of a "people" is not nature, however, but a human creation. The nations are proud of their mythological origin. They derive their existence from gods or demi-gods, and they guard the legends of their mythological ancestry as a holy legacy. They are descendants of Romulus and Remus or of Hengist and Horsa. At the cradles of the nations we find hosts of gods and goddesses taking care of the nations, sometimes even having fights among themselves for the rulership over that nation. Even today there are nations that clearly show their totemistic origin. Most of these mythological gods are obviously deifications of processes in nature, often of atmospheric phenomena. This is distinctly so in such crude mythology as the German. But we see it also in the Greek version. In Hindu and Chinese mythology there

are trends which originated in a demonization of psychological complexes which are mythologized into frightening hosts of demons. The Biblical revolution is irreconcilably opposed to all forms of mythology. To purge mankind from mythological thought, even from its most sublime derivatives, is a fundamental aim of Judaism.

ISRAEL IS NOT A TOTEMISTIC AFTERMATH

"Why do the nations rage?" so asks the psalmist. Because of their mythological origin is the answer. The nations must rage, must make war and hate each other just as their gods do. Endless as the brawls, jealousies, intrigues of their gods are, so the rage of the nations must be endless too. Peace among mythological structures is a contradiction in terms. The nations cannot love each other and cannot be "united." The political line-up in the mutual annihilation may change, but the belief in war is persistent with them. The cobweb of treaties worked out by international lawyers will certainly not chain the titans of mythology.

The nations are an aftermath of totemistic tribalism. Their heraldic animals still betray their totemistic origin. There is even in modern Europe a never-ending rivalry between the clans, between a lion clan, an eagle clan, a cock clan. They have sachems, witch doctors, magical performances and frightened masses obsessed by specters of the stone-age. There are still nations who have kings at the helm. There are orgies of superstition, of murderous rites and of unrestrained perversities.

Only through the fallacy of normalization could one undertake to equate nation and people. Israel is not a *goi,* a nation, nor can it ever become a tribal nation. "Groups of mythological origin are not really alive"—states a profound tenet. Israel is not a tribe, but a people that has thrown off its tribal eggshells. Says the prophet Jeremiah (2,11): *"Where is a nation that ever has exchanged its gods?"* This revolutionary statement proclaims that the God of Israel is not a tribal god (as some uninformed commentaries have it),

but that Israel has extricated itself from all mythology and tribalism.

LANGUAGES ARE NOT CONFINED TO TRIBES, LANGUAGES ARE TRANSFERABLE

But are not nations patterns of cultures? Is it not true that each nation represents a specific culture? Is it not true that tribal differentiation promoted cultural differentiation? Totemism was the first step in overcoming the primeval uniformity. But later on the cultures were detached from their tribal origin. Cultures finally become universal patterns. They have their span of life; they do their work and die like all living beings. But sometimes they fizzle out in mere habits, in folk-songs, costumes or styles of food.

The highest expressions of cultures are the various languages. But languages are transferable. Anybody can learn any language. This is a mere educational technicality, and a mature civilization will provide a polyglot education for all.

Most resistant to the dissociation from tribal origin are the arts. They are the most national of all cultural functions. With the inevitable decline of the mythological and the national sub-structures the arts are declining too. This is one of the reasons why the arts today are deteriorating into mere entertainment.

ISRAEL IS A FOUNDED PEOPLE

Israel's roots are entirely in the human world and not in nature, for Israel's origin is human and not natural. What is not natural is artificial, which is by no means inferior to natural, but rather superior. What is man-made can be ethical. It is not nature that sets the norm for Israel, Man is the norm. Israel long ago discarded what was mythological, racial or tribal. Israel is severed from "mother nature," like the newly-born is severed from the mother. The umbilical cord has been cut and Israel is born. In Israel nature is no longer actual; it lives only in the memory of the people. It is said when the first Temple was still standing, no

trees or flowers were allowed to grow in its holy region. The Temple was elevated above nature, and only the woven ornaments on the curtain before the holy shrine still recalled nature. Only light surrounded the Temple. One thinks of modern textbooks of physics where light remains the sole yardstick with which to measure. Light was created in the beginning, but before there was light, there was the "word!" Light breaks forth from the Divine Word. Light is "spoken," so teaches the Bible.

Israel is the result of a decision, the mightiest decision Man ever made, and no other decision can supplant this primal decision. Abraham's determination to take up the fearsome way through history leading to Man's perfection is the birth-moment of the Jewish people. When Abraham extricated himself from the corruption that had almost putrefied humanity he saved Man from perdition. The second Noah carried Man with him from the darkness of the declining magical cultures of Chaldea into the radiant light of history. A "people" can walk through the fire of history, not a tribe, not a church, not a group of saints. This people can only be a Founded People. Abraham founded Israel.

THE BIBLICAL STORIES ARE ULTRA-REAL

But are not the Biblical stories also mythology? What exactly does this question mean? It obviously means: did these stories "really" happen? This, however, is not the point at issue. What matters here is the self-testimony of the Bible which represents these stories and these persons as real. None of the persons in the Bible is represented as a god or a demi-god. All of them are described as human beings with outspoken frailties, failures and sins. All of them are fighters against mythology, against idolatry, against magic, e.g., Moses takes up the fight against the most powerful system of magic, against Pharaoh, and—here was Moses' triumph! *What matters is the intention of the Biblical representation. That history lives in these persons matters infinitely more than that these people lived in history.* The

Biblical stories are not only "real," they are ultra-real. The concern of the Bible is ultra-real life. This made these stories paradigmatic for thousands of years and for all nations and cultures. They emancipated Man from mythological thinking. They did not merely describe, but they created the higher types of Man and paved the way to genuine human life.

ABRAHAM AND THE START OF HISTORY

"He spoke," "He saw," "He heard," words we use so carelessly, are said in the Biblical text with heaviest earnestness. We are told of Jews who trembled when they heard these words. If we try to grasp them in their Biblical intensity, we are approaching the stage of the "open soul." The long stretches of prehistoric times were mute and deaf. But Abraham—he "heard." What did he "hear"? He heard a call. He heard the thundering Divine call: *"Walk out from the city where ye live, from thy country, from thy family. Leave all this behind thee. And follow the way I shall lead ye." "Lech lecha"* (Gen. 12, 1), these unsurpassable words—no stronger revolutionary call is possible—made an outcast of Abraham. And Abraham accepted his destiny without even a moment's hesitation. He started on the way through the thousands of years, and with him the course of history started. History is not only a flow of events. History is a dramatic evolution with a definite goal. Prior to the Biblical revolution there was not and could not be genuine history. History could not start without the resolute decision to walk out from the frustrations of our prehistoric heritage, from the idolatry of the gigantic empires of magic, such as Egypt, Assyria or Persia. History inside of magical cultures is a contradiction in terms. Even today historical evolution is intermixed with much unliquidated magic which slows down the process of maturation. The thunder of *"lech lecha"* is the breaking-through of history.

ABRAHAM SHATTERED THE IDOLS WHEN HE LEFT THE HOUSE OF HIS FATHER

So we are told. Abraham never looked backwards. He did not merely burn his bridges behind him, but he smashed the idols before he left, because there can be no advancing through history if all the idols of human perversion along the path of Man remained untouched. The process of history is also a process of purification. And the father of the Jewish people knew that his people must also pursue this way of purification.

We have already pointed to the significance of discarding what is subhuman. This smashing of the idols is not an act of intolerance. It is much more an act of deepest love. The Jewish faith is a most benevolent faith. This follows from the fundamental Jewish principle of a determined affirmation of the world. The world! This word means an infinite wealth of possibilities, of ways of life, of creatures, of thoughts, feelings, views, visions and hopes. The Jew loves this inner wealth of the world. The Jew enjoys the colorful variety of life. It is just this jubilant optimism, which is so genuinely Jewish. This glowing desire to develop all the limitless possibilities to their utmost perfection has always radiated from the Jew. But he knows just as well that there is a clear limit to tolerance, without which tolerance would destroy itself. The physician who saves life must also destroy life, i.e., bacteria. Would he be a good healer if he esteemed men and bacteria equally as living creatures?

No doubt the danger of arbitrary limits to tolerance is enormous. It requires a most exact definition of that limit, and this is an exceedingly difficult task. The clarity of Jewish thinking offers very precise ideas about it. There are three absolute prohibitions: Idolatry. Murder. Perversion. They are the absolute limit of all tolerance. To leave the idols untouched would mean—in the Jewish view—to bow to nothingness. It would allow specters and unrealities to usurp the place of reality and so establish the reign of death over Man.

But what is death? Death is corruption; it is not only the separation of body and soul. Corruption has its deepest roots in social corruption. A corrupted society is idolatrous, murderous, perverted. Therefore the founding of a people depends on the purification from the corruption that results in death. This impurity—called *tumah*—is not a mere lack of purity, nor something negative, but something very positive which must be removed. Abraham's revolutionary deed! The Founded People must reach total autonomy from all subhuman regions. It must rise even above the disintegration which originates in the *tumah* of death.

"EEN MASSOL LE JISRAEL"

"Israel is not under any constellation." There are no stars that predestine what will happen to Israel (Deut. 4, 19). Israel is not under the necessity of fate. No matter how terrific the pressure from the outside, inside of a genuine people there is no compulsion. The people must be a free collectivity or it is not a people. Israel is the very sphere of freedom, even when it is up against mountains of opposition. The form into which the people decided to crystallize itself was its own free creation, remaining unchanged even in chains. When the Warsaw Ghetto was annihilated the Jews had reached a stage of absolute freedom for one moment. In this moment they were probably the freest people on earth. And though this was their last moment, yet they had actually reached this stage.

The great tenet: "there is no star that leads Israel," is a proclamation of independence from a state of mind which we have called prehistoric, a mental and psychological attitude still under the spell of nature. Man was frightened; he looked at himself as a tiny insignificant part of nature. He was not conscious yet that his was the key position in the universe. Utter frustration, even paralysis, which he called fate, was his normalcy. The founding of the people put an end to this paralyzing horror.

"CURSED IS THE GROUND"

"Cursed for thy sake"—. This Biblical sentence alone would suffice to revolutionize our life to its deepest roots. It sets the yardstick for our ways of life in contradiction to the pagan surrender to the yardsticks of nature. This sentence rejects all "back-to-nature, back-to-the-soil" movements. It unveils the superficiality of romantic feelings about tilling the soil. A demonization of the ground has taken place and has established a profound hostility between the ground and Man. The original basis has been lost—*ha adamah*—the human ground, which, as a revealing sentence goes, was the paradise. The paradise was the original level, *the madriga,* of Man. Now the *adamah* is replaced by the soil, which is under the curse of God (Gen. 3—17, 18, 19 and Gen. 4, 11).

From this demonic environment Man must be detached. His detachment is his rebirth. And to give birth is painful from that point on (Gen. 3, 16), as the Biblical text emphasizes. The mother too, "mother nature" from which Man is torn away, suffers with Man. The way back to the soil, back to nature is not only blocked because it is a way backwards, "retrogressive," but because attachment to the soil would result in the demonization of Man. Although the peasant's work is often glorified, it is by no means superior to industrial work, and the man behind the plow is not nearer to the Absolute than the man behind the conveyor belt. Romantic phrases about the tilling of the soil becloud the fact that agriculture is progressively more mechanized and will ultimately be a branch of chemical industry. Romanticization of the soil has a backward connotation. The Biblical *"cursed is the soil"* states emphatically that only Man's environment is cursed and not Man himself. There was never any curse on Man. Man never lost his freedom to turn the demonic environment into a paradise again.

FAINTED MANKIND

The twofold character of man's long existence on earth confronts us with a picture which has severe implications. It is an established fact that mankind has lived on earth for many hundreds of thousands of years, perhaps for several millions, and that these long stretches of time are, as it were, mankind's embryonic life in "mother nature." But these early stages, these prehistoric epochs have also a connotation of having been paralyzed, bewitched times, fearful stages of enslavement by inimical powers. Could this state of paralyzing fears and of magic rites to counteract the demons of enslavement be normal? Could chaos be the normal origin of Man?

We have just said that man's *madriga* was the paradise (the *Gan-Eden*). The Biblical story of creation teaches that the "chaos," the *tohu wa bohu* was "on earth." That means that the chaos was a later stage of evolution, a catastrophe. The chaos cannot be the origin of the universe. The idea that chaos was the original state of the world is a typical mythological view and is deeply un-Jewish. In the Jewish vision a catastrophe has occurred, and we are living now in the ruins of the originally Divine world. Here the ways part. Is the given situation, in all its misery, the normal reality? This is the pessimistic view. Or is the given situation merely the product of a fundamental catastrophe? This is the optimistic view, the Jewish hope, to be able to change this situation. For the so-called realistic view it would be difficult to look at this seemingly so solid world as a world of ruins, deprived of a genuine reality. For the so-called sober realist the given set of circumstances is the granite rock on which to stand, and he looks at the reality of Israel as a lofty dream of idealists, which should be brushed away when it comes to what he thinks is "practical" life.

So the Jewish view sees prehistoric mankind not merely as early mankind but as mankind fainted. And it is only with the start of historical times that mankind slowly recuperated

from that primordial collapsed state. Compared with the enormous stretches of prehistoric times, history began only recently. Therefore, all hasty conclusions on the slowness of progress are nearsighted. The great Jewish vision has been verified by results of modern research which hold that mankind's infancy, which is prehistory, was not very favorable to Man. Its uncanny conditions explain many frailties of historical man.

THE KINGDOM OF GOD IS NOT "IN" US

It is difficult to understand the fundamental axiom of Judaism which contends that we do not live in the original reality, but in its ruins. A primordial catastrophe has broken and defaced Man. What really happened and "when" did it happen? Here we are up against a basic obstacle in penetrating to the profundity of Judaism. The catastrophe we spoke about is not an event which occurred at a certain defined moment in time. Nor is it a mystical or metaphysical event that happened to the prototype or to the archetype of Man. In Biblical terms, the catastrophe happened in the relation between God and Man. It is the relation that was affected. It was not an event "in" but "between." The tenet: *"The kingdom of God is in us"* is very likely a distortion of the original: *"The kingdom of God is among us."*

THE FALLACY OF THE RELIGIONS

Here again the ways part. We may look at the world as an enormous pile of things, separated from each other and each of them an ultimate reality. The great thinker, A. N. Whitehead, called this: *The fallacy of absolute individuals."* Or we may look at the world as a whole and see its inner relationship. Then we would have to talk in terms of relations and not of things, a way of thinking that is modern as well as Jewish. To think in terms of absolute individuals—absolute individuals are but things—is the outgrowth of our obsession with acquisitive urges. To think

in terms of relations is human and paves the way toward the solidarity of mankind.

But how can man ever hope to live up to so superhuman a demand as completely transcending himself? The answer was given by Israel's monotheism, as taught in the Jewish Torah. Its essence is: Man has his center outside himself. It is Man's highest potentiality that he can swing over himself, that he can be outside of himself. To this highest human faculty the primordial catastrophe occurred. It was not an event like the battle of Waterloo; nor was it an event in a metaphysical sphere. From then on, whatever we have done or experienced has been and is under the spell of that paralysis which befell mankind. The world has become an eerie world, and our acts run in vicious circles.

To state it as a parable: There was a great sage who had a pupil whom he loved supremely, more than he loved himself. He wanted to show him all the wealth of the universe and to teach him the secret of imperishable life. But the pupil did not accept the love of the master. Not that he rejected the master, but neither did he accept him. And so he lived a shadow among shadows, without ever knowing the secret of life.

For ages man has tried to talk about actual life in terms of eternal life. We shall have to attack the problem from the other end too. We must talk about the eternal in terms of actual life. That will give more relevance to the words we use for the eternal. The failure of the classical religions is that they divorced the eternal from the actual. The old-new Jewish method tries to actualize the eternal and to eternalize the actual. These two methods intensify each other, whereas the religious cleavage kills both, the eternal and the actual. Integration of the two may create a new enthusiasm, which will replace the vanishing religious zeal.

ONLY "THE PEOPLE" CAN BE HOLY

The Founded People having been disengaged from all natural properties and from all fixations to the primal catastrophe, its most positive faculty becomes visible. It is the character of Holiness. The demand of Holiness is not made to the individual but to the *collective*. As it is said: *"Ye shall be a holy people unto me"* (Lev. 19. Deut. 14, 28). Many Biblical commandments address man as an individual. *"Thou shalt not murder." "Thou shalt not covet." "Thou shall love thy neighbor."* But to be holy, the maximal demand, is the task of the Founded People as a whole. The individual must belong to the people to reach Holiness, as the single leaf gets its life from the tree. It is the people that endows each individual with Holiness.

Here again is a basic difference between Judaism and the religions. The Jewish faith is inseparably bound up with the Founded People. We are not dealing here with a set of dogmas, or a behavior, or a church, or a *corpus mysticum*. Only the people can reach the state of holiness. The individual must reach the people. To be uprooted from the people is the Jewish conception of death.

THE TOTAL CONTRADICTION: HOLY AND ACQUISITIVE

Holiness has nothing to do with clerical garb or organ-music and incense. Holy, *Kadosh*, means to be uplifted, to be extricated from corruption of every possible kind, to be separated from impurity and perishableness. Holiness is an act of transcending. It is a behavior which is just the opposite of the acquisitive behavior. The "owner" "possesses" "things." The property-urge and the death-wish are brothers. The escape into the property-shell is a form of dying. To own things transforms the owner himself into a thing. The holy people is free, and it can use things without being debased into thinghood. The sphere of Holiness is the sphere of the people. Holiness and togetherness are inseparable. Acquisition and separation are inseparable. A deadly

trend runs through man's history, that of transforming life and finally Man himself into thinghood. Man eventually becomes a commodity, and a very cheap one at that. The ascent to Holiness is strictly the opposite trend. No thinghood exists in a holy people. It is fully alive. And that is why only a Founded People may own things without the corruption of owning. A Founded People remains free.

Among a great many Biblical statements establishing the autonomy of the People-Absolute, a few may be mentioned: *"I know thee by name"* (Exod. 33. 12, 13) and *"Go among us."* (Exod. 34.9) *"And I will bless them who bless thee and curse them who curse thee"* (Gen. 12,3). *"Is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth"* (Exod. 33,16). *"Separated"*—to be holy and to be an outcast. This is the root of the messianic mission of the outcasts.

ONLY THE FOUNDED PEOPLE IS FREE

No other group has freedom inside itself. A group is either a temporary association for practical purposes, e.g., a medical society or a labor union or a consumers cooperative. Or it is a natural group, national or racial. But the nearer a group is to a natural species, the less it is free inside. Dogs of a certain species have no margin of freedom in regard to the determining properties of their species. Nor has the species as a whole any possibility of self-determination.

The Founded People is entirely free to determine its destiny. And every member inside it is free and irreplaceable. Each one has his own place which is not interchangeable. Each one upholds his uniqueness. A Founded People is free from all contradictions between the totality and the person.

ONLY A FOUNDED COMMUNITY BELONGS TO THE FUTURE

The nations and the national cultures are on their way down. None of the old cultures is still truly creative. They all live on their heritage. There may be an after-

math of their creative spirit, perhaps, a glorious sunset or a spectacular twilight-of-the-gods. But very few signs point to future events of this sort. All these national cultures seem to have accomplished their mission. No willed revival of Europe is possible. No organized measures can call a halt to the modernization of China and India.

But there is one significant difference between the European and the Asiatic outlook. The nations of the Far-East were not influenced by the Biblical revolution as were the nations in Europe. Without this influence all cultural patterns in these regions remained in a kind of childhood state. The study of these uninfluenced civilizations is important for a better understanding of what the Bible really did to mankind and what has been obscured by the claims that the various churches make for the Bible.

We do not know exactly how much of the Biblical elements have been implanted in Chinese and Hindu mentality. We do not know enough about the influence which the dispersion of the Jews (after the destruction of the Temple in 586 B.C.) had on the Far-East and on Greece at that time. However, we know for certain that Greek influence spread eastward with Alexander the Great, and Greek art profoundly stimulated the Far-East. This was established by the discoveries of the Turfan murals and sculptures in Central Asia, the connecting link between Greece and the Far-East. Even if there were a Biblical influence, it was superseded by the aestheticism of Greece.

It seems as if the Biblical revolution is only now reaching the Far-East. We cannot be sure yet that China and India will be successful in outgrowing the mythological stage of their evolution. If this should be so, it might give them an advantage over the European nations, which may fail in the struggle for the ultimate liquidation of their mythological hangover. These Western cultures are perhaps too much exhausted to achieve such a regeneration.

Whatever the outcome of these gigantic transformations may be, one thing is certain: the future belongs only to such

groupings of men as are founded communities. It still remains an open question whether a not-founded group can become a Founded People by a revolutionary transformation. The influence of the Bible on occidental nations was so strong that it shook their very fundaments and threw them out of their "normalcy." Yet—no such fundamental act as founding a people has occurred in the time—

FROM THE BIBLICAL TO THE AMERICAN REVOLUTION

The American revolution is based on Biblical principles. It set the pattern for a policy in which revolution was an intrinsic factor. America is founded. She is the result of an exodus. She has no myth and no mythological ancestry. Wisely the American Constitution begins: *"We, the people."* Not: *"We, the nation."* America made the elementary human rights *"self-evident."* These rights no longer are rebellious demands. Self-evident—that is, beyond controversies. *"All men are equal."* Of course not like razor blades, but in so far as they are divine. All have an ultimate root—*"Omnes, omnes, may others ignore what they may,"* so says Walt Whitman. And all have "inalienable" rights. If these are touched, people are entitled to revolt; it is even their duty to revolt. *"Rebellion against tyrants is obedience to God,"* so goes a well known American tenet. And among these inalienable rights are: liberty, life and the pursuit of happiness. Life is a self-evident right. Life must not be a favor by the grace of ruling groups. And what is happiness? The greatest happiness is self-realization, growth that never ends. It is our self-evident right to pursue that right. It is obvious that all these demands are Biblical axioms. The American Revolution, in its original state, was a continuation of the Biblical Revolution.

The Biblical Revolution is obscured, the American is broken up and the Russian is deflected. The Russian Revolution has failed to invent new and higher methods to humanize the accomplishing of social change. Change will come the more peaceful, the profounder it is. Partial change tends to

be violent. Violence indicates that kind of change of which the French say: "*The more it changes the more it is the same.*" And that is why it is said: "*All the ways of the Torah are peace.*" The more the contemporary global transformation becomes akin to the Biblical act of "founding the People," the more effective they will be and the more peaceful.

"IN OUR MIDST"

Israel is a people. It is not a nation, not a religion. The people will have to be a "Holy People." Holiness is the state of being uplifted above all forms of corruption or impurity. It is a state of complete "verticality." It is a state of completed autonomy, an autonomy over all possible disintegration that pulls Man back to lower levels. But holiness is not only an upward-and-outward movement. Holiness demands perfect inner integration of man, inner unity to overcome our broken state. And that unity is not attainable for the detached individual. The integration of the person depends on the unity of the Founded People. We call such completely united collective "*The Absolute Collective.*"

What then focuses a Founded People into an indissoluble unity? It is significant that the attribute of Holiness is a divine attribute. God is called "*The Holy One, blessed be He*" (*ha Kadosh*). And now the people is also endowed with that attribute. That links the Founded People with God. It is God who gives the people focus. God is "the reality" inside of the people. God is "*in our midst*" (*bekirbenu*). So—the Founded People is constituted as the "*theophoric people.*"

Once again a gigantic barrier rises before us, and this time it may be the paramount obstacle.

"OR NOTHING?"—"THEN CAME AMALEK"—

And now we must lower our voice to a whisper, when we try to speak about "in our midst." Meticulously we must avoid all theological and religious verbiage. Jewish thought, at its highest, never turns our human insufficiencies

into theological conceptions. On this highest level there is no frightful ruler, no succor, no consolation, no first cause; neither an absolute substance, as Aristotle defined God, nor the bearded man in heaven who takes care of everything, nor the unknown darkness, nor the Lord, nor the Eternal, nor any of all such images. All of them are more or less idolatrous to the Jew. None of all these common ideas has any kinship with *"The Name."* Even when the Jew uses words which here and there recall the clerical verbiage, something entirely different from the general theology is meant.

The Jew never utters *"The Name."* Thus he abjures all theology. The Name gives name to all creatures, but the Name Himself cannot be "named." Even the quality of "existence" cannot overtake God. God does not have to prove that he "exists." The old question whether God exists is irrelevant. "Existence" also is created. All theological statements are mere idolatry or superstition. The theological terms—no matter how much of sincere emotions they may carry—are only pictures for things of our daily life. They idealize the father, the mother, rulers, leaders, helpful friends or hostile forces. And all the emphatic metaphysical discussions about substances, first causes, omnipotence use a pictorial language that describes actual life in symbolic words. Metaphysical terms, in particular, have a clear connotation of acquisition. Only too obviously they mirror property-relations and frustration patterns. But, could the people address the thesis "in their midst" in the language of a social order, which is acquisitive and therefore not social at all but anti-social? When the Jews were in the desert, they asked: *"Is God in our midst or the nothing?"* (They did not say: *"or not?"*) (Exod. 17—7,8). And the next verse in the text is: *"Then came Amalek."* Amalek, the antagonist of Israel, who wages eternal war against Israel. There is Divine logic in the story, as told in the Torah. Immediately Israel is attacked after asking the fateful question: *"What is in our midst? God or the Nothing?"* God's "absence" can be a frightful "presence." The Divine "Nothing" deprives all

"something" of a legitimate reality as long as we live in the ruins of reality and in the perversity of the theologized Nothing of tyrannical social patterns, or family patterns worked up into theologies. Israel, deprived of its true midst, was wide open to attacks by Amalek, the tyrant. The Bible proclaims *"war of God against Amalek from generation to generation."*

THE WORLD HAS NO NAME—YET

Are we silenced then? Says Isaiah mightily: *"The full Name only over the full world."* An axiom we can rightly call utterly revolutionary. It states that the Name cannot be attached to the world in its present condition. No "appearance" of God, no "theophany" is possible until the full world has come. The place where God can emerge is the theophoric people, the Founded People. But Israel in its impurity could not bear it when He dwelled among them and when His presence threatened them with annihilation. (Exod. 33—5 and 13. *"I will come up into the midst of thee in a moment and consume thee."*) The Name can be attached only to a profoundly changed world. This corrupted world of ours cannot proclaim the Name; it can bring forth only a "theology."

THEOLOGY IS ATHEISTIC

The metaphysical concepts of substance, cause, power, necessity are mere idolatry in the way they are used in the theological verbiage. And so is the fallacious use of the rather pantheistic concept, "the universe as a whole." Wholeness makes of the universe a closed absolute. So wholeness too can be used to buttress idolatrous views. All these metaphysical terms should also be subjected to a psychological and sociological analysis to show that they are escapist and acquisitive attitudes. The three Jewish absolute prohibitions—idolatry—murder—perversity—are not adjustable to the theological view.

Metaphysics—or ontology—is controversial from the He-

braic point of view, because it establishes substances besides God. In other words, it gives absoluteness to what is only relative. Particularly the categories of theological metaphysics are camouflaged property-attitudes. The thunder of the prophets against the ruling classes is more than moral indignation. It proclaims social justice and human brotherhood as the very thesis of the world. And in doing so the prophets call up the very universe as witness against social corruption.

Of course the question arises: what about Jewish mysticism? What about the Kabbalah? A problem of enormous complexity! There was always considerable antagonism among the Jews to these philosophies. However, it may be that the Kabbalah in its deepest profundity is just an attempt to overcome metaphysics (ontology) by transforming the metaphysical pictures into the spoken words.

The application of psychology to theology can be illuminating if done for analytical purposes, but the inclination to establish the complexities and perversities of the soul as realities idolizes perversity, thus clashing with the absolute prohibition of perversity. So-called psychologism is perversion because it subordinates truth to the frailties of mere psychological conditions.

A sociological analysis of theology is also most urgent. But which kind of sociology is authorized to do it? The sociology of our present social system can only talk in terms of a society which as yet is a non-society, thus clashing with the absolute prohibition of murder. Sociologically mankind still is in a murderous state of mind.

So it follows: An idolatrous mind can produce only an idolatrous philosophy. A neurotic, jittery, retrogressive soul, crawling back into his own privacy, can provide only a psychology of perversion. The non-society can talk only in murderous terms about human togetherness. None of them is able "to speak;" none is able to address the fellow-man; all are mute. How can an "acquisitive mind," a "closed soul," a "vicious-circle society" ever hear the call. How could they even dare "to answer." As it is said: "*Amalek's hand*

covers the Name." There is no Name over the non-society, and all of us remain nameless. Only the bedlam of the theologies drowns out the whispers of truth.

THE "THEOLOGY OF THE PEOPLE"

It is said: God, Israel and the Torah are one. They never appear alone. The mighty key-word of the Founded People, "In our midst," proclaims the axiom of Jewish philosophy that the Name never appears alone. The Name alone quickly fades into pale metaphysical constructions. God by Himself, God alone, is the God of the theologians. Jewish philosophy closely connects loneliness and death. To Jewish monotheism *HE* is the absolutely not-lonely. This Jewish vision is majestically represented by the Kabbalah in the idea of *Zimzum:* God withdrew to make room for the world and for Man as the center of the world, so that Man could exist beside God, could live in the absolute nearness of God, to be His companion and even to partake in the work of creation which still goes on. Why there is creation at all—this fundamental question is answered by the *Zimzum,* which proclaims the absolute non-loneliness of God.

The genuine place of theophany, the emergence of God, is among men—"in our midst." And that is the *"Founded Collective."* God clearly emerges amidst the Founded People, but He vanishes in the dreariness of the various theologies. God is manifest only with the people; allegorically speaking, as light becomes manifest only when it meets a dark body.

God and Man and the world meet inside of the *Absolute Collective.* They can never be experienced as separated entities outside of this meeting-ground. When we meet with "nature," it is nature in human interpretation. Even our scientific views have a sociological aspect. There is no "pure" science. Not even mathematics is entirely independent of our social structure. We have "styles" of mathematics as we have styles of architecture. Even an attempt to construct a "pure" science would by no means be free from being so-

cially conditioned. Such "purity" may be an expression of social trends for upholding a detached privacy. The higher we ascend, the deeper we penetrate into the Founded People. The vertical way does not lead to a disinterested neutrality but to participating in Israel's engaged life.

ON BELONGING TO AN INDISSOLUBLE COLLECTIVE

Nothing can overtake a Founded People. All phenomena are explicable in terms of the structure of the Founded People; they are representable as functions of absolute collectivity. This infinity inside of Israel's sphere is capable of harnessing even the destructive forces. The Jew holds that only God could destroy Israel, but he puts his trust in the covenant between him and the Thesis of the world.

It is said that thirty-six perfectly upright men, thirty-six *zaddikim* would suffice to prevent the world from vanishing into nothingness. Even if only ten *zaddikim* survived, they could save Israel. But should that satanic force which is now trying to stop mankind succeed in murdering the Jews to the last, the eternal upsurge inherent in the universe would crystallize in the same revolutionary pattern. And Israel would reemerge because the Founded People is a primal fact, an intrinsic quality of the world. Only by belonging to the indestructible collective can the individual share in indestructibility. Ultimately all human beings belong in that collective which is the maximal expression of human life. Loyalty to this allegiance is not only the maximal demand that can be made; it is also Man's maximal chance.

There can be no minimal Judaism. The Jewish people can only live in the fulfillment of its maximal significance. All attempts to live as a Jew in a diluted form of Judaism will end in annihilation. Judaism is intrinsically maximalism. The Israel faculty in Man is not only a maximal demand; it is also a supreme chance.

IV

The Revolutionary Bible

THE SOLE TRUE DIVIDING LINE

THE FIERY TORAH OF THE JEWS

THE HOUSE OF BONDAGE

THE SOLE TRUE DIVIDING LINE

1
THE FIERY TORAH OF THE JEWS

TO WREST THE BIBLE FROM THE HANDS OF REACTION

It is time to put an end to the distorted picture of the Bible as a pious church-and-family book that teaches submissive obedience, other-worldliness, mortification of the flesh and indifference to social betterment. To wrest the most powerful tool of progress from the forces of reaction is simply a matter of decency and honesty. The most revolutionary of all documents must no longer be used for the purposes of social oppression. It is time to take the document which set the pattern for all later revolutions back to where it belongs, to the camp of progress and humanism. The advancing forces of humanity are still deprived of their own legitimate weapons, while those very weapons in the hands of the negative forces make them frightfully strong.

Truth in the hands of the people! But—the people must be ready to accept the truth. Alas—is it not true that they are not yet ready? However, if a powerful truth is firmly proclaimed, people will readily accept it, or at least a great number will. And they who have accepted this truth will win over the more sluggish souls. As a chassidic saying goes: A wet chip of wood will burn too with the dry ones. What matters is that the fire be mighty enough.

THE SECRET OF THE GOLEM

It is told that by kabbalistic magic the great Rabbi Loew of Prague had made a monster, the so-called *Golem*. This monster-robot obediently performed all the

work the rabbi ordered him to do. Inside of the *Golem* a secret was hidden. Rabbi Loew had placed the Holy Name under the tongue of the monster. Only during the Sabbath, the day of freedom for all creatures, was the *Golem* free from his slave-work and could do what he wanted. But on that day Rabbi Loew always removed the Name from under the tongue of the *Golem,* and so the monster was rendered powerless. Yet once it happened that Rabbi Loew forgot to remove the Name before the Sabbath came. The *Golem* raged uncontrolled and might have destroyed the world if Rabbi Loew had not finally succeeded in outwitting and taking away the Name from him. And then the monster crumbled to dust. This is our own situation. We shall be destroyed if we do not succeed in removing the Name of God from under the tongue of the monster.

THE BIBLE IS THE FUNDAMENTAL DOCUMENT OF REVOLUTION

The thunder of the prophets unmistakably proclaims the goals of the Scriptures: Social justice, the right of the lowly, the right of the oppressed, the war against the oppressor, the war for the sake of truth. The thunder of these highest representatives of mankind is directed against the kings, the rulers, the rich exploiters of men. From cover to cover the Good Book has not one friendly word for these rich. The prophets attack them with unparalleled vehemence. Also the Gospels say: A camel can go through a needle's eye more easily than the rich into heaven. And: The harlots go into heaven before the respectable people. The prophets have set the pattern for every protest against vested interests. And without any ambiguity the divine voice sounding through the prophets is sorrowfully concerned with the people. When the prophets chide the people, they mean to warn and to admonish them.

The prophet does not merely foretell the future. He is a "speaker" (*nawi*). He can "speak," he can "hear." What the prophets proclaim is not a "theology," which they do not

need because they can communicate with God. And they can communicate with God because they speak in terms of the people, not in terms of acquisition and privacy. Nor do they use metaphysical verbiage.

From the first to the last the fiery Torah of the Jews commands, teaches, urges Man to stand upright. Nowhere is it said or tolerated that man should bow, crawl, be submissive to powerholders, or let the oppressor go unchallenged. Nowhere is there an indication of social indifference, of *"am I my brother's keeper?"*—this maxim of the murderer.

Man was created as the being who is free to take initiative. This is his intrinsic dignity. Adam's sin was that he remained in a state of inertia. As we would say today, he wanted "security first." He placed security before life. A profound later commentary asserts: Adam's sin was that he worried about the coming day. The way of the Bible is not the way of meekness, nor is it the conformism of the church-goer. It is the fearless way, it is the pursuit of the vertical way. Nowhere does the Bible talk in the language of pusillanimity and submission. The Bible talks of "standing upright."

BEYOND ALL AMBIGUITY

The language of the Bible is apodictic. It is a language without any ambiguity. In its majestic simplicity it says what it wants to say, no more, no less. Its transparent clarity prohibits saying what is untrue or unreal. The words of the Bible cannot bear anything but truth. Nowhere is there the faintest intimation that these unambiguous words mean to say something else than what they clearly say. These words are not symbolic. They are not poetry. Although Jewish learning never ceased to "interpret" the holy texts, the method of the Jewish interpretation was to take the spoken word of the Bible with utter seriousness. Language is not only a tool of communication. If language is able to communicate, it is because we are open widest when we speak. The Bible maintains that the entire world is spoken, is breaking forth from the spoken word. HE SPOKE. When we today

look so deprecatingly at words—"oh, only words"—it indicates clearly the decay of earnestness. The greatness of the Jewish method of interpreting the Scriptures is that it enhances the words, revealing the earnestness of the facts they speak about. Jewish thought is strongly aware of what it means "to speak."

In our time the young science of Semantics concerns itself with a rebirth of our language and clarifying what the words we use really mean. The language of the Bible and of the Midrash, the Talmud, and the Kabbalah reached semantic perfection at the very beginning.

ON THE POWER OF SMALL GROUPS OF DECIDED MEN

Without any ambiguity the *Tanach* (Torah, Prophets, the Writings which include the Psalms, the historical sections of the Bible, the Book of Job) tells us the story of the founding of a people. It is not a metaphysical story, nor a set of mystical experiences; not legends, nor philosophical ideas in poetical form. It is a story, so concrete, so human that it became the compass for Man's way through history.

The story starts with the decision of one man, able "to hear" and "to speak," Abraham, the founding father, a rebel against a corrupted world, who breaks away from that decaying order. The Biblical story tells us—always in the simple language of truth—about the building up of a small group of determined people. It tells us of their greatness and of their failures, of their visions and their confusions, of their tribulations and triumphs.

The story shows us what power a small group can have if it is a group of very determined people—an insight of great actual significance. To belong to a minority does not necessarily mean to be weak. To be in a mass-movement does not necessarily mean to be strong. What matters is quality, not quantity. What is superior in quality is also superior in efficiency. Masses can be very weak. Mass-movements can be almost powerless. A few determined men can swing vast

masses. Alas—this is also true for groups with destructive tendencies. Yet it is said: "Black magicians cannot remain united for a long while." They destroy each other, and therein lies a great hope for the world.

Down the centuries many examples give proof of what great power a small and focused group can have. The best known example is the story of the first Christians, who came from dedicated small Jewish groups. A handful of poor fishermen and artisans were stronger than the mighty Roman empire. This sort of group stood at the cradle of some great religions. So were the men of the Platonic Academy, who shaped human thought for about two thousand years. And so were the founding fathers of America.

A group built on such maximal demands as the Biblical unites its members with a maximal strength.

THE STORY OF THE PRIMAL PARIAH-REVOLUTION

The story of the Exodus from Egypt is evidently the story of rebellious outcasts. It tells us of a pariah-revolt. The conventional Bible interpretation may ask: Is it "only" the story of a revolt? Why "only?" The Biblical text itself may answer this question. In the first of the Ten Commandments, this granite rock on which all true civilization stands, the God of monotheistic enlightenment proclaims Himself the God of liberation from the house of slavery. God binds Himself to the fate of these outcasts. And God follows these pariahs into exile. The fundamental revolution was sanctified by God. There is a profound saying concerning the *Shechinah,* God's dwelling with the people: With Israel the *Shechinah* went into exile. The *Shechinah* is an outcast now.

The mighty controversy between Moses and the Pharaoh was one of the greatest controversies on fundamental principles that ever was. It delivered a deadly blow to the age of magic and ushered in the age of ethics. This fight is still going on today. The Exodus, as the Bible describes it, is an exodus from slavery, and God's partisanship in the struggle is stated with utmost clarity. A later comment says: when

the Jews were jubilant over the fact that their persecutors had drowned in the sea, God reminded them *"these too are my creatures who are perishing now."* But the divine partisanship still remained unchanged. The God of the Bible is not so high in heaven that *He* is indifferent to the lot of a group of the lowly (Deut. 30, 11–16). *"Only a revolt?"* This question reveals as in a flash the antagonism of views that divides mankind so profoundly.

The struggle for the emergence of Man out of the maze of darkness is also the struggle for the emergence of the *Shechinah.* The struggle of the outcasts is not "only" a materialistic desire for better and more food. From the primal to the contemporary social conflict that shakes the earth the issue is the same: the exile of Man and the exile of God. Both are inseparably tied together. Where human initiative revolts against attempts to keep man down in infantile submission, there God's abode on earth is established. These revolutionary moments in mankind's history when man learns to stand upright are not vulgar riots. They reveal the significance of each step forward that we make on earth towards the self-realization of Man.

THE DIVINE LAW AGAINST ACCUMULATION

The Bible describes how the Founded People was educated to freedom. Many a man feels he is free when he is safe. But freedom is action, initiative, vision, steep ascent to ultimate goals. The Bible never acquiesced in an inertia that looks for security inside of a property-shell. The Bible discourages the acquisitive urges. So does the story of the *manna,* the heavenly bread on which the Jews lived in the time of their wanderings in the desert. They were allowed to pick up just enough *manna* to feed themselves for one day, and when some gathered more of it for storing up, it disintegrated and putrefied. But the *manna* gathered the day before the Sabbath never spoiled. Clearly this story is directed against the accumulation-urge. The Talmudic words *jom jom,* that is "day by day," accentuates that the Biblical

system is built on our creative and our social impulses and not on the acquisitive, accumulative urges. Rather than suggest the abolition of property by force, the Bible rigorously restricts the building up of property. The commandment *"thou shalt not steal"* implies a protection of what we own. But certainly only if it is owned rightfully. Yet, what is rightful? The Biblical sociology clearly indicates that the products of one's work, or the wages earned by work can be owned. But to own property that has not been the result of one's own work, this is the meaning of *"to steal."*

The severest implications follow from the prohibition to take interest for the money lent to a fellow man. This was a prerequisite for the building up of a holy people. This prohibition goes so far as to forbid even giving interest. This law, of such great consequences, is mentioned in the Bible several times and always with severest emphasis. (Exod. 22, 24–26. Levit. 25, 36. Deut. 23, 20,21.) It means that no true Community of Man can be built up as long as interest from money-lending is given or taken.

RHYTHMICAL SOCIALIZATION

The Mosaic law promotes a very advanced method of solving ownership problems. It does not advise actions by force. It prescribes a rhythmical equalization of possessions every fiftieth year. The great *Jobel Year,* the fiftieth year, brought a complete redistribution of all property. Everyone got a new start. Everyone got a new chance. *Liberty was proclaimed throughout all the land* (Levit. 25, 10). Thus each generation at least once experienced a kind of socialist revolution, although a peaceful revolution without bloodshed or violence. Each generation had to go through a radical socialization of its entire economical foundations. This concerned above all the ownership of the land. The ground which we live on must be free. This is a self-evident Biblical axiom. And, concerning the land, the Bible even goes beyond this rhythmical restoration in the *Jobel Year.* God says: *"For Mine is the whole earth."* There-

fore no permanent economic superiority of any group could be established.

The rhythmical socialization did not prohibit putting things in the hands of individual initiative, if it was for the common good. But periodically there must again be an equalization. Ownership, as Jewish monotheism sees it, is not a right but a severe duty. To own is not a license; it is a severe responsibility. This is profoundly true. To own, to accumulate, to grasp things is an attitude that remains demonic so long as we live in the demonic order of a non-society. As far-reaching tenet goes: *"Whatever someone takes now—he has already consumed his share of the world to come."* The Divine law would not tolerate the slightest interference by ownership with the ethical commandments. There is not the faintest allowance for "business ethics." Just ethics! Without any ambiguity. As the founding fathers of America emphasized: The borderline between right and wrong must never be blurred. Right or wrong is always an either-or decision. Ethics has definite priority over interests.

THE INDISPUTABLE AXIOM OF THE BIBLICAL REVOLUTION

From the first to the last page the Bible insists on the inescapable demand of social justice. Brotherly comradeship of mankind is its basic axiom, and not one sentence in the Bible is unrelated to it. The ethical fundament is also the fundament of the universe. Therefore it is said that the pillars of the universe staggered until Abraham stabilized them firmly. The Biblical revolution turned the pagan world upside down. In the context of Biblical thought there is no absolute nature to which Man is affixed like an unimportant appendix, disturbing perhaps the stability of nature. But just the opposite is true. The word "nature" is a human term and entirely dependent on our social and ethical attitudes. The Biblical revolution proclaimed: the ethical laws are absolute. The natural laws are relative. Absoluteness is not in the cosmos but in ethics. In philosophical terms: there is no Jewish ontology. All metaphysical or nat-

uralistic absolutes are fictitious. Truth is fundamentally related to ethical purity.

Not a single line in the Bible can be isolated from this axiom of the Biblical revolution. Until a genuine community of men is established, there will be no truth, no real insight, no real life, no legitimate property. And there cannot be such a community where there is poverty and rottenness and infantile fixations. Good-will is not enough. Charity is not enough. The solidarity of mankind is needed.

In the Jewish tradition there has never been a trend of thought worth mentioning that constructed a system of metaphysics indifferent to the principles of the Biblical revolution. Cleaved-off fragments of the Bible, fashioned into new independent religions, are distortions of the original. The fiery Torah of the Jews is indivisible. Autonomy of state, or of classes or of money is not permissible for Biblical monotheism. To bow to them would be idolatry.

JOB'S REBELLION. MAN—THE REBEL IN THE UNIVERSE

The story of the great test, the Job story, tells us in majestic solemnity how the righteous man, Job, was tested. The Book of Job is the Jewish "theodicy," that is the attempt to answer man's anxious question: where is Divine justice? This earliest of all theodicies is still the greatest. It is one of the most rebellious documents of the Biblical revolution. Job, the righteous, is challenged by Satan. If man does not know how to meet this challenge, he will always be delivered over to Satan. The word *"Satan"* (the bender) indicates his function. He is the force that makes life crooked. Today the stop-mankind movement is the true satanic force.

The righteous saintly Job now is delivered over to unspeakable sufferings, and he cries out the great human question: *"Why is it that the upright suffers and the wicked harvest?"* Three friends come to console him. They offer the old consolation: Job is a sinner. Nobody can claim to be upright. His suffering is a punishment. The names of the three friends indicate they are demonic figures. *Eliphas*, the gold

god (Pluto), from Theman, the dark land. *Bildad,* the destroyer, called the *Shuhit,* from the abyss. *Sophar,* the god of the dead. Their answer, that suffering is a punishment, is vehemently repudiated by the Bible. The wrath of God breaks forth against this cruel answer. This favorite argument of clergymen is an abomination to the Book of Job. Is not poverty the most widespread form of suffering? So shall we condemn the poor as sinners? This is indeed the Hindu doctrine of reincarnation, maintaining that the poor are sinners. They pay for their sins committed in former lives. But this is only a variation of the same cruel answer. "Job-consolers" do not show love to man.

Another friend of Job appears. His name, Elihu, does not indicate anything negative. The consolation he offers is also well known. He says he has no answer to Job's question, because God's ways are inscrutable. But since everything comes from God, therefore, Job should accept his tribulation. This popular clerical answer is not sufficient either. That God's ways are inscrutable is a belief which can only too easily lead into submissive surrender to all kinds of chaotic situations, conditions which could very well be changed and which it is our duty to change.

Finally, God answers Job "*in a storm.*" The magnitude of the message that Job now receives is indicated by God's demand: "*Gird thy loins now like a man for I will demand of thee.*" And God's demand is that Man must know how to answer when he is faced with a Divine confrontation. Not to know was never an excuse. A Jew must know the answer—this is a great principle of Judaism. When God said to Abraham He would bring him to the promised land, Abraham asked: "*Whereby shall I know that this is the promised land?*" (Gen. 15, 8). That Abraham asked this question was the deepest reason why the Jews had to be in exile in Egypt for four hundred years. Not to know means exile. One must know, one must recognize, one must know the answer.

God's answer to Job seems to have so little relation with Job's torments that some superficial interpreters think this

last chapter a later addition to the Book of Job. But this is a complete misunderstanding of the majestic book. God's answer is a mighty cosmology, with the emphasis on the question: *"Where wast thou when I created the cosmos and all that is in it?"* Where was Man when God created the stars and when the stars were praising Him? Where was Man when God played with the Leviathan? Man was not created yet. Nature is not Man's place. And if Man conceives himself as a mere piece of nature, he must not expect to find ethical justice. The Job-problem, the question, Where is Divine justice? cannot be answered on the cosmological plane. Nature does not discriminate between righteous and vicious people. Nature taken as an ultimate reality, cannot have an answer to Job's question. No cosmology can offer any consolation to man's deep anxieties. The mighty Jewish theodicy lifts man up above the sphere of blind fate and of meaningless suffering. And that is why at the end of the Job story everything is restored to Job, but not as in a miracle-story. It means that all these sufferings happened to the Job still submerged in the realm of nature, where there is no ethical justice; but as a free ethical being he is still untouched.

God is on the side of the rebellious Job. He is right in his rebellion, and his consolers are wrong. Man should revolt. Man should not surrender to meaningless suffering and should not justify satanic destruction with arguments of the clerical type. The great Jewish theodicy teaches that Man can rise above blind meaningless fate. Man is not helplessly delivered over to inscrutable suffering. The Bible does not tell us a story of cruel punishment. Job was as righteous as a human being ever could be. The Divine test did not challenge his righteousness, but his wisdom. It is his finiteness that is challenged. He suffers from finiteness. But the realm of finiteness is not Man's genuine place. Man was not present when God created nature. Nature is relative, is not meant to be absolute. But Man is called upon to live up to the absoluteness of an ethical being.

Job is—all of us. It is the revolt against our finiteness which

is taught by the theodicy of the Jews. The Jew revolts against blind fate.

AN INFLAMMATORY PROCLAMATION

Job revolted against nothingness, against our perishableness, our relapses into the abysses of nature. Why is man not fortified against disintegration? Why the frustration of human action? Why can't we establish ourselves firmly in this world? The world! This is the great word that designates Man's true place. The world! That is the human world, the infinite abundance of the universe of which Man is the center! The world! That is the universe given focus by Man, the realm where ethical absoluteness can be attained. The world!—that is the realm where nature ends. Nature is not like a lake, bound in its confines; it is a river falling into the ocean of the world. The world, as the philosophy of the Jews sees it, emcompasses nature. The conquest of nothingness means establishing ourselves firmly in the world. The world is like a fortress of humanity, unconquerable by any force beneath it.

But is the world really such a good place for the perpetuation of Man? The common view doubts it and is inclined towards a somewhat pessimistic tone. Most men believe that suffering is inherent in the world, that this is quite normal and that there will always be disease, drudgery, poverty, underdogs, and that the lot of most of us will always be a hard life without any higher meaning. They believe that there is only very small chance for attaining higher insights and that wisdom is the privilege of a few, and all hopes for the brotherhood of mankind are sweet dreams. All that Man can hope for is that he will be rewarded in the hereafter. Most people are definitely resigned to such pessimistic beliefs. They accept poverty, disease, war, a meaningless existence as unchangeables.

The Bible is a flaming protest against such triumphs of nothingness. The Bible addresses mankind with an inflam-

matory proclamation: The perfect world can be accomplished here! This again is a revolutionary call. The allegations of pessimism are lies. There need not be poverty. There need not be disease. Our minds are capable of producing science and technology which will provide abundance and conquer disease. Man is made to rule nature. The normal situation of Man was paradise; his normal way of life was to cultivate that paradise. Resigning to poverty means yielding to social chaos. To accept chaos as unchangeable is perversity. All belief in unchangeables is idolatry because it means bowing to fictitious realities. The lies of the pessimist are the products of social obstruction. These lies are intended to hypnotize men into submission.

But the word: *"And it was good"* (*ki tov*) bursts forth like a tremendous blessing on the work of creation. And of the creation of Man the Scripture says *"And it was very good"* (*tov meod.* Gen. 1, 1.). Yet the second day of creation, the day when the primal division was created, does not have that blessing.

INFLAMMATORY HOPE

Biblical optimism stands alone. Nowhere do we find so positive an affirmation of the world as in the Jewish vision. Though the Judaic influence is widespread, its effects are always diluted. Clearly and without any ambiguity stands the proclamation: it can be done! It is a call to action, not merely a dreamy hope. It is an awakening from a paralyzing hypnosis. And all at once we understood: there is no necessity for our depravity. We need not be poor. We need not be sick. There need not be wars. The comradeship of men is attainable. For: *"ki tov."* Nothing is basically wrong with the world or with men that would prevent us from making the world perfect. Perfection is normal, and chaos is the abnormal. The work of creation is not a blunder. Biblical optimism is not petty modesty, humbly satisfied with whatever it can get. Optimism means the overwhelming

awareness of man's infinitude, the clear recognition: we are cheated of our life, we are cheated of our infinitude. Our frustrations are a fraud. It is the jubilant call to action: It can be done!

2
THE HOUSE OF BONDAGE

THE MAGNA CHARTA OF HUMANITY

Now—let us take over our ultimate Rights of Man. Let us get ready to assume the title of free men. Let us stand upright, *kummijuth.* "*Son of man stand upon thy feet.*" And we shall be ready to leave the house of bondage when we are ready to accept the Magna Charta of humanity which says: "*Thou shalt not make any image*"—not only an image of God, but of anything whatsoever. It is the image as such which is challenged. Man will not be free before he has emancipated himself from the image. Image-slavery is the supreme slavery. The first Commandment, the foundation of Jewish monotheism, powerfully forbids making any images. (See also Deut. 4, 16–20.) The Talmud accentuates the point that there are no two realities. But the world of the image tries to establish itself as a rival to reality. The images are usurpers of the true divine reality. They are the "other gods," so vehemently rejected in the first Commandment. The images are lies, in the profoundest sense of the word "lie." Here again we touch on the fundaments of Jewish philosophy.

THE WORD VS THE IMAGE

The importance of the spoken word is most evident in the Bible. The word originates in the spoken word. The word is the mightiest power we can encounter. And this mightiest power is our endowment. The antago-

nism between image and word will reveal the reality of the word and the unreality of the image. The images are the main stronghold of idolatry. They are the very food for the idolatrous urges. The images lend themselves so readily to idolatry because of their innate character of remaining lonely isolated entities. Images strive to be self-supporting. Each image pretends to be a little reality in itself. But the word is never alone, never by itself. The word is spoken. It addresses other beings. It can be heard. It can be answered. Words are innately social. Images are innately lonely. They cannot connect themselves to reality. It is only through the process of human thinking that they can be connected. Words, by their very nature are always connected with each other. This togetherness of words is called speech. The word is open; it communicates. The image is mute. What is spoken must be heard. Even if the individual speaks to himself, the word is dialogue. The image lives in its own privacy. The word swings outwards, transcends and is thus the vehicle of love. The image is autistic, spiralling back into itself. We can quite easily conceive the image as something detached from us, which can become an entity all of its own, a "prototype" in the Platonic sense. But we cannot conceive the spoken word as independent of him who speaks, an independent entity. The word is always spoken, by God or by Man. The image is a "spiritual thing," full of thinghood, a super-thing. And herein lies the kinship of the image with what can be possessed. It is the quintessential product of acquisitive urges. The "spiritual thing" is much less legitimate than the material thing, which can become the object of human action in a way the image never can.

THE LIQUIDATION OF PICTORIAL THINKING

We think in words. We dream in images. Dreams are a flow of disconnected pictures, or at least of pictures only loosely related by associations which are always private experiences. Because thoughts are meaningfully connected, they can proceed, expand and build up cumulative

tradition. Where one thought leaves off another one begins, reaching a higher level and thus adding and adding to a cumulative human tradition. Images have a "ceiling" through which they cannot pierce. In this respect they are like the sexual acts which can only go to a certain limit and never beyond that. Thought and speech are transcending faculties. The "ceiling" which sexuality and images have in common makes them profoundly akin. And it is this ceiling which keeps the animal down beneath the possibility of change and ascent. Crocodiles will be the same crocodiles after thousands of generations. They will never produce a Shakespeare-crocodile.

The images are sub-human, sub-ethical, sub-logical, submental. One cannot act on pictures. Action on images can never be anything else but magic. The image is the prime barrier to ethical action. It is the deadly foe of ethics. Its function is to build up an actionless realm of fictitious phenomena. The image is the perpetuation of the paralysis of the animistic ages. It is the most radical frustration of Man. Breaking down the image-barrier was the decisive step of the Biblical revolution.

If actions remain ineffective, it is because they have pictures as their objects. Moreover, images are ambiguous. They can stand for many things. Their meaning changes continually, as in our dreams where the picture of one person goes over into a second or a third person. Nothing in this dream-world has a clear meaning. Because of their ambiguity, these pictures, which stifle thinking and obstruct action, can easily be accommodated to the changing purposes of the demagogues. The use of pictorial thinking is one of the most effective tricks for paralyzing action. The genuine word is not ambiguous. Ambiguous words are not really words; they are "word-pictures," bastards of pictures and of words. They are the product of the moral corruption of speech. The stop-mankind movement is, first of all, concerned with depriving mankind of the "word" and thus paralyzing Man.

Making an image "of" something means to give things

—which are the objects of our actions—over to the actionless realm of images or to the fictitious action of magic. It means to undo the work of creation, which aims at free ethical action. Instead of making images of things we should make things of images. Yet, as a product of our imagination the image has its function. It can be a tool serving human purposes. It can be a stimulating fantasy. But attributing reality to any image is the true root of slavery. The realm of the image is the "house of bondage."

EINSTEIN VS THE PICTORIALIZATION OF NATURE

The Biblical revolution inaugurated the liquidation of pictorial thinking in order to make man free. This super-human task is not finished yet. Today the exact sciences have made an enormous step forward in discarding the picture from our thinking. The obstacle to understanding the Einsteinian universe is not merely technical. It is much more our poor attunement to the non-pictorial thinking of these advanced methods of science. The mathematicization of nature is so far advanced that pictures of nature are no longer possible. This is an enormous stride because it de-idolatrizes nature. Our mind is not truly "mind" as long as it is "populated" with pictures.

This abstract thinking is not pale thinking; it is picture-free thinking. And that is why abstract thinking is most concrete. The more radical the abstraction the nearer it comes to reality and is not—as infantile minds see it—alienated from reality. Rigorous abstract thinking is one of the greatest powers man can command. The basic antagonism of the Jew to the world of images has been a guiding principle throughout his troubled long history.

PLATO TRIED TO SAVE THE IMAGES

But is there no positive function of the image? There is one. It can be a tool of our imagination. Imagination is a great power of the soul. Without imagination life would be cold and dreary. Imagination is needed to set

up goals and aims. To build a house, we must first create it in our imagination. The trip we want to make will first appear in our fantasy. But these pictures are evidently only tools for the realization of our plans. They are not independent realities. It was Plato who implanted in occidental thinking the doctrine of the reality of images. This philosophy did not originate with him. Platonism in the last analysis is a relic or perhaps a return of prehistoric animism and of the frightening belief in the reality of the images. It is revealing that Plato accentuates memory. We still remember, so he said, life in the world of the original images (prototypes). This is how the images came into our soul. Plato holds that the original images of all things are the genuine reality and that the individual things are merely shadows of the perfect prototypes (archetypes). Only by sharing in this perfection of the images will the individual thing gain at least some semblance of reality. Not the individual lion in the desert is real, but the prototype of the lion. Not the individual tree in the woods is real, but the original image of the tree; the "treeness" is the true reality. So teaches Plato. No perfection is attainable in the actual world, only in the realm of ideas. This fundamental axiom of the Greek world-aspect is diametrically opposed to the Biblical view that the perfect world is attainable here on earth. This controversy has been going on for centuries: is perfection an esthetical or an ethical affair? Is it a concern of the Arts or a matter of action in concrete life? Here again a very dangerous side of the image becomes manifest. The images replace action by esthetic contemplation. Again the striving for earthly perfection is frustrated. Again the vertical way is blocked. The images show their magical nature. The images keep us chained to the death-house of magic. It is their very function to perpetuate the slavery of man.

CHALLENGING THE ARTS

The Arts are the very kingdom of the image. Among the many barriers on the vertical way the image-barrier is one of the strongest. Moreover, the Jewish attack against this barrier makes itself very unpopular when the Arts are involved. Nobody likes to have the Arts challenged. Plato himself was fully aware of the problems they created. He continually wavers between two interpretations. Are his prototypes images or are they ideas? Sometimes he conceives the prototypes not as images but as general conceptions, the "universals" (in later terminology). In that case the general lion or the general tree are general concepts but not images. This twofold interpretation became a major issue of philosophical history. The images could not hold their own and became universals. And finally they became merely names. In the long controversy between these two ways of thought "nominalism" gained supremacy over Plato's image-realism. Nominalism holds that the universals are names and that no universals exist outside of human thinking. Universals are solely functions of the human mind.

But the images have also a stronghold in the Arts. And it is here that the images and the Arts mutually reveal their true origin. What is the origin of art? Already in the early development of mankind, in prehistoric times, there was rhythmical singing and dancing, painting and sculpture. These beginnings of the Arts are part and parcel of totemistic magic. The Arts originate in magic. By extensive comparative research we have learnt about the original function of archaic drawings, sculptures, dances and songs. They were not the products of artistic incentives; they served the purposes of magic. To have the picture of an animal gave the hunter power over that animal. Certain lines drawn in sand, resembling falling rain, might cause rain. So might rhythmical songs imitating the sound of rain. Those ancient drawings were discovered mostly in dark caves, which proves that they were not done for esthetic enjoyment. A fetish

carved in stone might protect a tribe and might also serve as an object of worship.

Even today fetishism is not dead. All kinds of so-called imitation magic are still very common, although in camouflaged form. Our psychological behavior is still very near to the behavior-pattern of magical ages. Has not Freud impressively shown the analogy of the magical and the neurotic attitudes. One of the causes of the global neurosis of today is our maturity-fear, panicky resisting of everything that would lift man out of the infantilism of magic ages. No means are cruel enough to obstruct the breaking up of this atavistic situation of mankind. We have seen how much magical performances are akin to the stop-mankind movements, and therefore they are suspect to Jewish thinking. Insofar as magic is challenged, the Arts are challenged too.

THE ABOMINATION OF A NEUTRAL REALITY

The Biblical revolution forced the Arts out of their birthplace, the sphere of magic, and compelled them to migrate. The Arts never lost their magical character, but they transferred it and sublimated it. Yet this sublimated stage of the Arts shows even more clearly how obstructive the image-barrier is. The esthetic world view is a sublimated version of magic. The clash between the ethical and the esthetic way of life is one of the sternest alternatives Man has to face. The great Kierkegaard saw in it the ultimate "Either-Or" issue. Kant defined the esthetic behavior in a famous example: if someone enjoys a blossoming apple tree in regard to the harvest, he has a practical interest in mind. But to enjoy the blossoming "esthetically," he must forget all interests. Only as a "disinterested onlooker" can he have an esthetic attitude. The esthetic attitude is fundamentally neutral, and esthetics has nothing to do with ethics, with purposes or actions. Genuine art can only be neutral to ethics, as seen from the esthetic viewpoint. So it may happen that a painter does the picture of a beggar, a perfect work of art which makes us shed tears, and a little later we may

callously pass by the beggar sitting at the street corner. A famous mural of the early Renaissance shows a group of lepers, and our esthetic enjoyment is not a bit disturbed.

Challenging this attitude is, of course, an intrinsic demand of the Jewish world-view. An esthetic world-view assumes that there is a neutral reality, where we can live, irrespective of our moral obligations. The basic idea of the Bible is that there are no neutral realities. The more concrete reality is the less it is neutral. Nothing has a license to remain outside of the ultimate ethical confrontation. It has been shown that the assumption of an unconditioned pure experience is nothing but another version of escape from reality. What is called "scientific neutrality" is an effective method of research and not the assumption of an indifferent ultimate reality. A neutral reality is a non-reality. For Israel an indifferent reality is completely unacceptable.

THE PLACE OF BEAUTY

Is there no place for beauty in Israel's house? Certainly, there is a place. The Kabbalah gave beauty a central place in the scheme of the ten principles of creation (*sephiroth*). Beauty is conceived here as mildness, as harmony, the point where all the various lines come together. It is not an autonomous realm; it is always attached to something. The Arts can never create a rival reality to the one true reality. The Trojan horse of the Arts, with the old magic of image-slavery in its belly, is cracked wide-open. There is no artistic heaven into which ethical responsibility can go on furlough from actual life. The claim of the artist to stand "above" the great conflicts of his time puts the seal on the decay of the Arts.

There is only one salvation for the Arts: a determined subordination to Man's ultimate purposes and to Man's ethical and social consciousness. Since the artist still rejects, mostly with indignation, this inevitable step, we are not surprised to see the Arts rapidly declining and exposed to the danger of becoming mere entertainment. Yet, in the so-

called "engaged literature" lies a ray of hope. No other recovery of the Arts can be expected but—to serve.

THE THREE FICTITIOUS "UNCHANGEABLES"

The idolatrous implications of the image-barrier are much broader than is ordinarily supposed. Beside images of nature there are also psychological and sociological images, images of our soul and of society.

The images of the soul objectify the psychological complexes into higher beings or into demons. The psycho-images represent the human soul as a cave, as a private cell into which we can retire. The image of the soul as "internality" and the image of "spirit" are twins. Spirit, meaning a ghost-like life, is supposed to be the immortal part of life. Because of these images the soul can have no genuine life and a specter is substituted, whereas the very function of the soul is to turn outwards. The soul is precisely that being which is intrinsically open. The soul is action. It is active even in contemplation. The images of the soul pictorialize psychological inactivity. With the help of the image-magic the inertia of our soul is established as an irresistible static reality. The outcome of that magic is the axiom: "human nature cannot be changed." The idolatrized unchangeable soul is a basic requisite for the resistance against man's ascent.

The most obstructive images are those of society. They use their magic to prevent social change. The present condition of society is idolatrized into an eternal order that should not be touched. Social structures which blatantly mirror human frailties are idolatrized into a divine order. Kings and rulers are worked up into demi-divinities deriving their rights straight from God. There are founders of religions regarded as vicarious representatives of God. The entire economic process of production and commerce is idolatrized into a host of fetishes which have replaced the facts of economic reality. The people yield to these fetishes rather than challenge the naked ugly facts. Thus the incentive for change is stifled.

To the man of prehistoric ages the images of nature that

haunted him remained frightening until the Biblical revolution dispelled his horrors and enlightened his idolatrous soul. The frightened man of mediaeval ages was haunted by a demonization of his own soul. And the Biblical revolution had to enlighten him, dispelling the psychological image-spook. None of these enormous tasks has been completed. Modern man still lives in a specter-world of economic and political images, which only now he begins to see through. Slowly and reluctantly we begin to see through the spook and to grasp how the social images represent only the idolatrized social disorder, idolatrized slavery, idolatrized scarcity. We are just beginning to see through the images of privileges, of commerce, of production, of commodities. Slowly we recognize that our social and political ideology is made up of images not yet identified as such. Images of social chaos, deified and idolatrized into unchangeable orders.

To break the image-slavery we must resolutely discard these three lies: The laws of nature cannot be changed. Human nature cannot be changed. The class-divided society cannot be changed.

The belief in "laws" of nature which are eternal, and the belief in Man's unchangeable weakness are conditioned by our social frustrations. The strongest "unchangeable," however, is the belief that class-division is an eternal institution; that poverty comes from God; that the established social order must not be touched.

But when we left the house of slavery we decided to break down the image-barrier, and we discovered that the unchangeables are fictitious. Beyond the image-barrier Man is free.

THE LIQUIDATION OF THE INTERMEDIARIES

With the overthrow of the images all the many gods became *elilim,* as the prophets called them. Petty little idols, ridiculous nonentities! And with these dethroned deities the intermediaries between God and Man also went to

their doom. There are legions of them. Demi-gods, saints, higher powers, churches and esoteric institutions, none of them has a place in Israel. An old Hebrew commentary (a midrash) has this deeply inspired sentence: *"God spoke to Abraham—I and thou are in the world, let this suffice thee."* No intermediaries. God and Man, they meet here in this world, not in a hereafter. This must suffice. There is no need for intermediaries. Mediation is replaced by confrontation, this fundamental Jewish attitude towards life that attributes an extreme significance to each moment in every-day life. Such radicalism is possible only where no inclination prevails to fuse God and Man, as in mystical religions. Jewish thought is free from that confusion. With radiant clarity Jewish thinking has kept apart God, Man, and the World. Never has the one been submerged in the other. Never was there any fusion among the three. This is a triumph of mental clarity, not possible without ethical clarity. (Later on we shall study this triumphant victory over mental and ethical confusion.)

There is nothing in between God and Man. *"There is a place next to me,"* is said when Moses stood on the rock and demanded to see the face of God. He cannot see the Face, but he can hear the Name. And he can stand *"next to God."* The absolute nearness to God without any mediation is a basic Jewish axiom. No institution, no saint can mediate between God and Man. No savior can come between Man's direct confrontation with God. The Messiah is not a mediator between God and Man, but a mediator between man and man. He is the harbinger of the unity of mankind. The Messiah is still suffering, not yet triumphant (Isaiah 53). In the prophet's vision the suffering Messiah is Israel. The Christian Messianic conception is superimposed on a Biblical vision.

And the synagogue is not an intermediary mystical institution. The synagogue has always been the "school," the place of learning, the meeting place of the congregations, and their leaders were the teachers.

But what about the angels? Some hold that the Jews adopted them from Persia and her dualistic philosophy,

which needs intermediaries. Whatever their place may have been in Jewish thought, they never had any reality of their own. But were not the "three men" who came to Abraham in *Mamre* heavenly messengers? It is precisely here that Abraham's attitude gives us a hint. He prostrated himself before one of the guests. He greeted him with *"adonai,"* which indicates that it was God and not an angel who had come to Abraham's tent. This is a significant clue that here we are dealing with a theophany and not with intermediaries. Where angels are mentioned they appear with God rather than with man. They are messages rather than messengers. A well-known Hebrew tenet says: the angels are inferior to man. The angels are not free. They are not endowed with the power of decision. They are functions, each of them representing a particular function, like the forces of nature. One angel can never perform several functions. And one and the same function can never be performed by two angels. This reminds us of "Pauli's theory" that two electrons never occupy the same orbit; or of certain aspects of relativity, depriving the functions of a reality of their own.

To Jewish thought the genuine relation between God and Man is once and for all established in the unambiguous tenet: *"I—and not the messenger" (Ani—we lo ha schaliach).* Persistently the Jew liquidated what had remained of intermediaries.

"HEAR"

From God to Man and from Man to God there passes only the word. It is the word that communicates; it is not the intermediary being. It is the word and not the image. The Jewish universe is a universe of speech and not of things or of metaphysical substances of any kind. It is an open universe. God speaks and creates by speaking. There is a primacy in Biblical thought of hearing over seeing. The visual sphere is somewhat inferior to the auditory sphere and somewhat nearer to direct touch. The so-called "near senses," smell and taste, are nearest to the sense of touch. It is a great

obstacle to higher evolution that we are still inclined to interpret the universe in terms of touch. What can be touched is a thing. What is a thing can be owned. The near senses are most akin to animal senses. The Jewish valuation of the various senses reverses the common view and arranges them in a hierarchic order. The sense of hearing at the top, the sense of grasping, touching at the bottom. "Hear, O, Israel" so begins the great Jewish Credo (The Shema).

Kabbalistic writings often use the phrase: *"Come and see."* Why? Perhaps for the same reason that caused so much antagonism to the Kabbalah among the Jews. Namely the danger of symbolic thinking and restoration of the dethroned images. This old pagan trend of thought had again infiltrated into Jewish thought through the influence of Greek philosophy and later through Gnosticism, particularly after Philo's time. However, thoroughgoing revaluation of the Kabbalah is needed after G. Scholem's (of the Hebrew University, Jerusalem) epoch-making research in the enormous field of Kabbalistic literature. His profound interpretation opens up new horizons of Jewish thought. The central position of language is deeply involved. It seems as if the most amazing achievements of Kabbalistic thought are concerned with a transformation of the vast empire of images into the realm of words. It seems as if the Kabbalah undertakes to humanize the cosmos. The conception of the universe as *Adam kadmon* is an affirmation of such trends. We have seen that the Arts are going exactly in the opposite direction. They establish the realm of the images. The Kabbalah may have a place inside Judaism which corresponds to the place of the Arts in the Gentile world; but with a diametrically opposite goal.

ANTHROPOMORPH—THEOMORPH

There is a directness of speech that contrasts sharply with the indirectness of the image. This indirect way is a dead end, always running into the image-barrier and eventually into dead things. The Scriptures never shy away from describing most concretely how God addresses Man.

The beginning of the Third Book of the Pentateuch says with appalling grandeur: *"He called unto Moses and spake to him out of the tent of the covenant."* And: *"He spoke unto Moses face to face as a man speaks unto his neighbor"* (Exod. 33, 11). This is looked at as "anthropomorphic theology." But one might better call it "theomorphic anthropology." Representing truth in human terms is not a step away from truth, it is the most powerful mode of establishing truth. There is a tenet: God is never more manifest than when concerned with Man.

The word broke through the image-barrier. The images are crumbling. The magic of the three unchangeables is challenged. The underlying incentive of the Arts to reinstate the images is demasked. The nightmare of the intermediaries is dispelled. The gates of the house of bondage are smashed. And the regained original light is jubilantly carried in the very midst of the rebellious outcasts.

3
THE SOLE TRUE DIVIDING LINE

PEACE AND STATUS QUO ARE IRRECONCILABLE

Peace will come from the Jews. "Shalom" is peace through unification and not through mere harmonization. It is an act of integration. Unification is an ultimate goal. It is impossible to integrate what is broken, weak, undeveloped. There is no unity possible among what is ethically or ritually impure. There is no unity among fragments, detached from the whole. There can be no unification of indifferent or neutral things. Only when things have reached their highest state of intensification can they be integrated. They must be incandescent to be welded together. Psychological unity is not attainable by softening up the psychological functions in the mistaken expectation that this would be the easiest way to reach an inner unification. Just the contrary is true. Enhancing our potentialities to their highest intensity is the quickest way to unity. To build up a healthy body our organs must function at their optimum. *"Only over the full world the full Name,"* so we learned from the prophetic word. This present world of debris and of corruption can neither utter nor hear the Name of God. There can be no peace in a world which we have broken to pieces and which we have never really accepted. But there is a way out, a way crossing all dividing lines.

THE BIBLICAL DEMARCATION LINE CUTS THROUGH ALL OTHER DIVIDING LINES

Ever so many dividing lines crisscross through mankind. To the Jew none of them has ever meant anything else but a very relative and passing expediency, if not just a mere fiction. Most fictitious of all are the racial discriminations. National differences have their origin in a diversity of reactions to environmental conditions or to tribal traditions. As man outgrows his infancy these differences become more and more meaningless.

Tragic as wars for national prestige are, the Jew cannot take the aims of these conflicts very seriously. Nor can he overlook the fact that psychoanalysis has unmasked the compliance with war as a manifestation of the death-wish and of our urges for self-destruction. Yet, today wars are less and less national. They are wars among clashing economic interests. But "interests" are not sacred realities either. Genuine Jewish thinking refuses to bow before them. Interest-groups are symptoms of social insufficiencies or diseases. If a true society existed, interest-groups would not exist. Nor have vocational groupings more than a functional significance. And with the advance of technology the differences among vocational types disappear, because all of them are more or less technicians. The mediaeval guild-stratification—pet idea of fascism—is an anachronism. There was a time when the carpenter, the tailor, the shoemaker were different types. That belongs to the past. So does the bias in favor of rural life. Pastoral life becomes inadequate for modern man. And as to language divisions, which are at present most essential, the ability of human beings to acquire other languages obliterates language-frontiers (as already pointed out).

All these divisions are functional and not essential. There are continually shifting frontiers depending on the ever changing varieties of human functions.

The Biblical demarcation-line cuts through all these dividing lines. It is the sole dividing line which truly and really

divides. The issue at stake is whether we are willing to live in this world and to establish Man on earth without any ambiguity. Between our "YES" and our "NO" runs the line of absolute division.

THE CHERUBIMIC FRONTIER

The story of the lost paradise is not a symbolic story. Though it does not read like the story of a real event, it is the story of an ultra-real event. The Bible tells us of an occurrence in the reality of realities, of what happens again and again, and in our time too. In terms of Biblical language we are told what today is of paramount actuality.

The Biblical story describes how Man was driven from the garden of paradise. How the Cherubim with their swords of fire guarded the Tree of Life to keep Man from returning to the garden of indestructible life. And yet the very same Scriptures emphasize that Man never lost his freedom to return to his original state. The freedom to overcome his fundamental schizophrenia was never taken from him. The primal catastrophe left Man split and thus in a state of utter weakness. But his highest dignity, his freedom of decision was not touched. So teach the Hebrew Scriptures. The very moment of decision to be free would restore his original integration and strength. This is a leap, not a slow recovery.

Inside of the historical process there is not a single moment in which it would be impossible to leap into freedom. This is the very essence of historical time. The Cherubimic line would then give way. Man could reach again the Tree of Life, the unbroken state of human nature. But still Man chooses the split state, and between him and life runs the Cherubimic frontier.

Let us now tell the story in modern terms, step by step.

ETERNITY IN ACTION

But—how tell the story of the "split" of Man in modern terms? We need not invent a new method. The Bible itself shows us how to connect the language of eternity

with the language of actuality. There are two ways: the one is to see the actual moment in the light of eternity, the other, to see eternity in the actual moment. There is an eternalization of the actual and an actualization of the eternal. Both belong together like the forward and the backward movement of the turning wheel. Almost all the stories of the Bible take place amidst actual human life. There are only a few exceptions, such as the story of creation and the story of the "split" of Man. They are not represented as events inside of historical time. A deep relationship exists between these two events: how the stage for Man was created and how Man lost that stage prepared for him. But our practical daily life has little concern with the Biblical diagnosis of Man's primordial collapse. Thus also the cure for it did not become an object of practical action in the course of history and was left to mystical procedures.

It is said that *"The Torah does not speak the language of the angels but of men."* Actualizing the eternal truth in concrete life does not lower, but rather enhances and intensifies it. A good example is the story of "the tent of the covenant" in the desert. Moses is shown this tent in its most minute details. Yet it does not remain a prototype, in the sense of Platonic philosophy. For it is merely shown for the purpose of being built by the people. This concrete tent in the desert is not a shadowy copy of a perfect prototype, in the Platonic sense, but is completely identical with the one in Moses' vision, even superior just because it stands visible to all amidst the people. So it is too with Man's primordial catastrophe as told in the Bible. To grasp its significance and to find its solution is the main theme of human history. If it were to remain a mere metaphysical phenomenon, it would wither away. The Bible demands that we tell this eternal story of Man's greatness and weakness with an ever new devotion in the actual language of each new moment.

THE JEW REJECTS TWO FALLACIOUS METHODS

The method of the Bible is basically opposed to some other methods, which must be avoided meticulously by the conscious Jew. They are: idealization and secularization.

Idealization—having its roots in mythology and in Greek philosophy, values the ideas or prototypes more highly than the actual events going on in this world we live in. And it holds that the perfect ideas are degraded by their materialization in the tragic form of finite things here on earth. But from the Biblical standpoint the idea reaches its climax when it meets with the great moment of worldly realization. There is a kabbalistic sentence that says: *"woe to him who believes that the Bible tells only simple stories, whereas they have a hidden meaning."* Irrespective of the philosophical origin of such a statement it imperils the very greatness of Biblical realism. These stories are not great merely because of the ideas they represent, but the ideas are great because they are destined to become reality.

And secularization—which does away with the eternal meaning of life, keeping life in the confines of mere so-called "practical" goals. But detached from ultimate significance these goals will eventually lose their immediate significance too. Secularism cannot provide lasting incentives for life and work and must end in cynicism. (Secularization is the main affliction of certain trends in Zionism. A severe handicap! But the recovery from that fallacy is already in sight.)

THE LAST BARRIER REMAINED UNCONQUERED

The exuberant joy of the Psalms was a tune which a somber mankind had never heard before. These songs of liberation glorified the first victory over a sheer endless darkness. The original light again had dispelled the nightmare that had paralyzed a frightened mankind. Dethroned were the idolatrized forces of nature which weighed so heavily on the paganistic mind of Man, who had placed

himself below nature. A new nature, freed from demonic magic, bursts forth in the Psalms. And this liberated nature joins in Man's jubilant songs. These freedom-songs of the Biblical Revolution proclaim that the avant-garde has broken through the demonic barrier.

The second victory penetrated still deeper into the territory lost by Man. The image-barrier was stormed. The image had poisoned the mind of Man. Now the mind was free. Science could develop. Action was possible.

A strange transformation of mankind began. Animistic Man had changed to historical Man; dreaming Man to planning Man. The animated universe, where primeval Man had lived begins to fade away. Irresistibly, step by step the environment of Man is de-animated. The hosts of demons, spirits, gods, vanish and are replaced by things. No reason for bewailing this transformation. The animated universe was a demonic universe. When everything is animated nothing is animated. Man is alive only when confronted with a world, which is not a living structure like himself. In a universe where Man and nature are one and the same, only endless transformations can occur in this boiling biological sea. At that stage no genuinely human action can occur. But with the vanishing of animistic nature Man emerges and becomes ever more alive. The day came when Man left the womb of "mother nature." No longer was he sheltered, passive. He was now confronted with a world he had to act on. The animistic universe was changed into a universe of things.

But this was only a step on the way to the humanization of Man. He had outgrown an infantile world, yet the stage he had reached was fraught with a new problematic of still greater tragic and of more fundamental significance. Again Man was up against a barrier obstructing his ascent to autonomy. And in his battle to break through this vast barrier Man proved to be most vulnerable. A terrific foe blocked Man's way—"thinghood."

THE FALL OF MAN IN TERMS OF ECONOMICS

What can be touched, grasped, owned is a thing. Only things can become objects of planning and calculating. Whatever Man wants to bring into his sphere of power, first he must transform it mentally into a thing. Even thoughts and emotions are subject to the same transformation into thinghood. We are like the anatomist who dissects only the dead body. So it was inevitable that the animistic universe had to be transmuted into a mechanical universe in order to make it the object of our planning so that we might rule nature.

One of the early French utopians said: "Rule things, but do not rule men". The metamorphosis of the universe into thinghood would have been beneficial if it had stopped at Man. But it did not. Man was too weak to withstand the onrush of "thingness". He succumbed. Slowly thinghood permeated human life and began to fret away Man himself. This process went on faster and faster. Today this metamorphosis has almost reached completion. Man is transmuted into a thing also. Death has reconquered Man.

This victory of thinghood over life actually occurs in the social and economic struggles of history. Man becomes ever more the object of the economic processes instead of mastering them. His thoughts, feelings, emotions can be bought and sold. His ideals, his noblest aspirations, his beliefs, his sexuality, his urges are commercialized and have a changing price on the market. Finally Man becomes a commodity, whose value is steadily decreasing and has now reached an exceedingly low level. In our present economic order Man occupies a very inferior place. Man is omitted as an autonomous being. It is the most consistent elimination of all human values ever achieved. Man becomes a mere tool of the production process; he becomes a thing among things. It is important to remember that this loss of Man's autonomy and his de-humanization in the course of economic evolution is related to the Calvinist elements in capitalism. The Calvinist

doctrine that mankind is a "mass of perdition" was the license for exploiting human beings as a mere means to economic ends. According to this doctrine we are a rotten mass, condemned at any rate, from which is follows that nobody has a right to complain when he is poor, or sick, or under-privileged.

CHALLENGING THE INSTINCTS

It is obvious that "thingness" has its roots in man's acquisitive urges. And the acquisitive urges in turn are rooted in the nutrition urges. The elementary form of grasping and accumulating is concerned with food.

There are three fundamental instincts: the nutrition instinct, the propagation instinct, the fighting instinct. Our competitive incentives originate in the fighting instinct and have a very broad ramification. In the propagation instinct, in sexuality, are the roots of the mother instinct, of all infantile attachments and of the family instinct. The family instinct is also the basis for other group instincts. With these urges go the ambivalent attitudes, e.g., the wish for escape from the family fixation. In the nutrition instincts lie the roots of the property urges. These instincts we have in common with the animals. But it is our concern to humanize them. None of these urges is, as such, an incentive for lifting Man up to a higher level. Their function is only to maintain the biological processes. But none of them is bad in itself or should be suppressed. The sex urges should be integrated into the whole of our personality like five harnessed in a heating system. The fighting instincts and their ramifications, the competitive urges, can be ennobled by channelling them for constructive purposes within the whole of society. But it is somewhat different with the nutrition urges and their offspring, the accumulative and the property urges.

The acquisitive urges are entirely a product of scarcity. We do not accumulate what we have in abundance. People at a table where there is plenty of food will not quarrel over it. It is man's privilege that he can create abundance, a char-

acteristic that makes him superior to the animal, which must accept the hostility of nature and cannot change it. But Man is destined to be the master over nature. The right human attitude towards the nutrition urges would be the creation of plenty. If there were an economy of plenty——the accumulation urges would wither away.

There is nothing noble in the accumulation urges. There is nothing holy in the acquisitive urges and in ownership. If plenty should become the normal condition of Man, the property urges would dwindle and finally be obliterated. And why should this be lamented! Our present economic order promises to provide plenty. On this promise our social order must be tested. This is a severe challenge. But if the existing order does not accept this test, it will discredit itself. The very urges are challenged, the urges to possess, the urges to accumulate. The withering away of these urges will be a gradual process. But challenging the property already accumulative in private hands creates violent reactions. Those within the "crust of protection" will not shrink from any cruelty to avoid being exposed to the adversities of life. Here we touch on the basic fear of man in its abysmal profundity.

And here is the meeting point of the two ways of telling the story of the primal collapse of Man. The language of actuality interprets the language of eternity, in which the Bible tells us about the human tragedy. Having given the diagnosis of our disease, but the same token it indicates the cure.

So we are now better prepared to understand the revolutionary tendencies in the story of Paradise.

THE PRIMAL SCHIZOPHRENIA

The history of economy shows how Man succumbs to "thingness" and how he himself is transmuted into a thing. The Biblical story says that Man was free to choose between Life and Death. He chose Death. Thus Man was separated from the "Tree of Life" and was delivered over to the realm of Death. Although he never spurned life, he did

not really accept it either. He never overcame the passivity which is inherent in each being when it emerges from the mystery of creation. Man failed to give primacy to the Divine freedom in him above the passivity that lingered on because his spontaneity was still slumbering. A created being does not have his origin in himself. An element of passivity, of inertia is in all created beings. Ours was the task of placing our "creatureness" under the mastery of our humanness.

The Biblical text tells us that Man was created *"in the likeness of God."* In Hebrew: *"bezalmenu kid'mutenu."* These two words indicate a "polarity," the two poles in our nature, the passive and the creative, the centrifugal and the centripetal, that we are created and that we are called, our Divine origin and our Divine destiny. These two sides were originally tied together into a unity. We have destroyed this unity. The *demut* was torn from the *zelem,* the likeness torn from the creatureness. This resulted in our brokenness, and we became utterly weak. But we can be restored. The two axes of Man's unbroken unity, the passive and the active, have been reversed, and they cannot be mended in this perverted relation. But in the right position they can be integrated. The axis of acquisitive receptivity must be brought into operation by the axis of spontaneity, and not in the reversed order. If the acquisitive function has the primacy nothing else can be derived from it but what is the object of acquisition, namely things. It is the victory of "thinghood." It is the victory of death. The acquisitive security-urges can never be the basis of life. To lay hold on security before having attained the fulness of life, kills life.

THE FIRST OF ALL BIBLICAL LAWS

The story of the Paradise proclaims the axiom, so overwhelmingly and frightfully affirmed in the social history of Man: the demonic nature of the property urges. We learn that there were two trees in Paradise. The Tree of Life in the center. And there was also the Tree of Knowledge. The first law mentioned in the Scriptures

was not to eat from the fruits of the Tree of Knowledge. Significantly the first of all Biblical commandments is a so-called "dietary law." It deals with a restriction concerning eating. That we must eat is the mystery of life. Eating and dying are tied together. What is lifeless does not need food. That which lives must eat. This first of the Biblical laws is concerned with the nutrition urge and therefore with the acquisition and the accumulation urges.

Did the Bible mean to keep Man away from knowledge? Certainly not. The correct name of the forbidden tree was: the *Tree of Knowledge of Good and Evil.* Did then the Bible not allow Man to know how to distinguish between good and evil? Needless to say, this is not so. But the basic document of humanness teaches: it is not enough merely "to know" what is good and what is evil. Good and evil are objects of decision and action. There is danger in making good and evil mere neutral objects of knowledge because in only "knowing" them we neutralize all things. Knowledge can become destructive if detached from ethical decision. So the admirable results of science are misused for destruction. So the very Bible is misused for the casting of darkness. The mightier the truth the more horrible may be the misuse of that truth. Certainly there can be no ethical action without knowledge. *"The ignorant cannot be the upright,"* is an old Hebrew saying *("we lo am ha aretz chosid."* Pirke Avoth). But it is just as true that knowledge is inseparably tied to ethics. The two trees, the Tree of Life and the Tree of Knowledge in the Garden of Eden were an indivisible unity of indestructible life. A profound kabbalistic teaching asserts: Man made a split between the two trees, and by that act he ruined Garden of Paradise *(kizuz be-netijoth).* This primal schizophrenia tells in eternal terms the story of our path of suffering through history. The primal split is actualized in history because history is the stage where the restoration of Man will take place. To the *kizuz* belongs the *tikkun* (healing the split, restoring the primal unity).

It is significant, too, that the persuasion to break the first

of all laws came from the female element, which is rather passive. It was the voice of passivity in the Adam that seduced him to evade the primal decision and to posit the acquisitive security urges prior to life. It is also significant that the Biblical language sometimes uses the word "to know" for sexual intercourse ("he knew his wife"). This intimates a relation between "knowing" and the passivity of sexuality, the Tree of Knowledge disconnected from the Tree of Life. The act of knowing must not be sundered from the ethical action. In the act of knowing we are not to be passive, we are to be spontaneous.

Earlier commentators pointed out that in the Biblical text Eve says to Adam: God has forbidden us "to touch" the tree, although the prohibition was "not to eat" from the tree. It was in this inaccuracy that the Serpent found a hold to induce the belief in Adam that he would not die if he transgressed the Divine prohibition. The more precise our interpretation of this passage the more it shows its revolutionary challenge. It is aimed against life collapsing into thinghood. It is Man's destiny not to be a thing among things, but to be a human being among human beings. Things are owned, and what is owned is a thing. The owner himself is owned. He is a thing and he transforms others into things too. Between thinghood and life runs the sole dividing line——the cherubimic frontier.

THE BEYOND IS A PAGAN COMPENSATION

The sole dividing line essential to Jewish thought runs not between our actual world and a hereafter, but right through this world here. The Jewish demarcation line cuts through all other dividing lines. It cuts through this our world, bisecting it into the corrupted, neglected, shattered world, and into that world of perfection which is attainable just exactly amidst worldly life. This would be the genuine world, here inside of our actual world, continually emerging therefrom in mighty struggles. It is this our world here that must be brought to perfection, as world, and

not by depriving it of its worldliness. Nowhere does the Bible intimate that this world should be replaced by a realm accessible only after death or when this world has vanished. The Jewish Credo is the faith that this world in which we actually live is "good," is inexhaustible, is capable of being developed to absolute perfection, even to a state beyond disintegration. It is the Jewish faith that only this world has the intrinsic possibility of being perfect. It is the Jewish faith that only over this world, when it is "full," the Name will appear. It is the Jewish faith that only this world, when it is "full," will be able to proclaim the Name. Other-worldliness is pagan and only a compensation for pagan frustrations. It is an escape from building up the world of social righteousness. Other-worldliness is void of love for Man.

THE SERPENT—SATAN—PROMISES IMMORTALITY

The demonic origin of other-worldliness is clearly stated by the Bible. The Bible hardly mentions life in a hereafter. That such hopes for a survival of the soul are conspicuously absent in the Hebrew Scriptures has often been advanced as an argument against the Jews with the allegation that so noble an idea was not conceivable to the Jewish mind.

That the soul could survive without a body was a common belief in Biblical times, and that the Jews should not have been acquainted with this idea is an absurd assumption. Did they not live for four hundred years in Egypt, whose religion was centered around the "Book of the Dead" and the Pyramids, those giant monuments proclaiming the survival of the dead? Moreover, the belief in immortality of the non-bodily part of Man is a relic of animistic ages. That the Scriptures of the Jews did not mention immortality was not because "the Jews could not conceive of such a noble idea"; it was because the Bible was reaching toward much higher conceptions. Once, indeed, immortality is mentioned when—and this is significant—Satan, in the appearance of the Serpent, instils the idea in Man that he is safe from death. Against the

Divine warning that Man would die if he eats from the forbidden tree before being fortified by the fruit of the Tree of Life there stands the satanic word: *"Surely Ye shall not die"* (Gen. 3, 4). Satan belittles death; even if separated from the Tree of Life the broken Adam would not die.

But to take away death as a reality means to take earnestness away from life. To belittle death means to belittle life. Life then becomes an affair we cannot take all too seriously. Life would go on for ever, no matter what our deeds may be. This is the satanic persuasion. But the Jewish attitude maximalizes life. Only when lived most earnestly will life show its true reality. Only in the realization that each moment is unique and will never come back once it is gone can life be lived seriously. Our deep anxieties in the face of death and disintegration cannot be relieved by merely prolonging life indefinitely. Death is already in life and is not merely a termination of life. Endlessness is no guarantee of significance, but in fact is the supreme torture of hell. The promise of the Serpent is really satanic. Our ultimate hope of rising beyond destruction lies deep inside of this world, where all events gain their significance, because they occur between a beginning and a goal. Eternal life is not a post-mortem affair. Life is in life.

MESSIANIC REALISM

The Messianic goals are worldly goals. The restored world, "the full world," is autonomous against disintegration. The licensed ways of thinking often identify "worldliness" and "perishableness." But it is essential to Jewish Messianism to think of the world as the place where eternity has to be achieved. We must therefore transform the world from its present fictitious condition into a truly worldly world. We have not yet really entered the world, but linger at its doorsteps. Ours is still a world of escapes, substitutes, compensations, illusions, fragments and perversions. To transform the world means establishing it as a world, but not substituting for it a heaven or a beyond. Most religions have

implanted in us the destructive prejudice that "world" is just another word for what is perishable and transitory. But just the opposite is true. World is the fortress against perishableness. To establish Man firmly in the world will close the abysses of nothingness. But this is possible only if we change the world into "the full world." Knowing that it is possible to fulfill the world is the prerequisite of humanness. The Messianic goal is not metaphysical. It is a realistic humanism. To reach this goal, the "Three Fictitious Unchangeables" must be refuted (i.e., the laws of nature; human nature; a class-divided society.) And in doing so we remove the "Three Basic Barriers" that block the coming of the Messianic Time.

AGAINST THE THREE SLAVEHOLDERS OF MANKIND

And this is the transformation the Biblical Revolution demands of us: to break down the Image-Barrier, the Thingness Barrier, the Incest Barrier. This corresponds to the three absolute prohibitions: Idolatry, Murder, Perversity. We have never really answered the Divine call to live a truly human existence. We failed to expose ourselves to the confrontation with the Divine Reality. We have substituted the fictitious reality of idols, and we have made a cleavage in ourselves, leaving ourselves broken and weak. From our weakness arose wickedness, for the origin of our viciousness is weakness. Evil deeds are like compensations for weakness, like anger about our feebleness. We have perverted the true order of the world from a wide swinging away from the self to a narrow crawling into the pettiness of our private selves. We have enslaved ourselves.

The Biblical Revolution is the call to break that slavery. The Bible never makes any demand to mortify ourselves, nor is there any craving for other-worldliness, or for remaining poor, weak, dumb and ignorant. It is demanded that we unmask and destroy the satanic tyranny of these three: "The Powers," into which we have idolatrized nature; "The Images," into which we have idolatrized the very thoughts of

our mind; "The Things," into which we have idolatrized our daily needs, our security urges, our escapes, our fears, our pusillanimity.

And here again we reach the sole dividing line which is essential to Jewish thinking: the dividing line between "the full world," the integrated, the pure world that we have to build up, and the rejected, the broken, the perverted world that we have to discard. Either we surrender to the nightmare of idolatry, murder, perversity, or we establish our autonomy over all powers, images, things.

Our autonomy over "the powers" would harness them into useful tools which we can command to serve us. Then all idolatrization of these "powers" would be nonsensical. Our autonomy over the images would cut off idolatry at its very roots. It would transform the images into mere tools of our imagination, and thereby they would lose any independent reality and would provide only patterns for action. We are still far from reaching such an autonomy. But our greatest failure is that we do not rule things; they rule us. We are still under the thinghood slavery. We think in terms of things. It is so difficult to abolish this most persistent slavery because doing so would be tantamount to our mastery of the social processes. It is the accumulation urge that obscures our awareness of the nonentity of things. Things are holes in the true reality. They are only signals of human failures in the production process. The metamorphosis of things into mere transitory stepping-stones on Man's way toward humanization is far off. The three slaveholders are still mighty because they cooperate in most perfect unity. The Images! The Powers! The Things!

DETACHMENT FROM "MOTHER NATURE" IS NOT DETRIMENTAL

The human mind is still under the spell of pagan frightfulness. Our mind still is in a pre-biblical stage, or, as modern ethnology calls it, pre-logical. Our dependency

on nature can be compared with the embryonic life in the mother's womb. The use of the word "natural" is quite significent. What is "natural" is looked at as good. The nearer we are to nature the stronger, the healthier we are—thus the average mind argues. It is often believed that we have gone too far from nature, and this is assumed to be the reason for decay and disintegration. "Back to nature" movements are popular, but they are not clearly recognized as retrogressive tendencies or as expressions of incest wishes. Life is still obstructed by the incest barrier.

Yet, seen in the light of the Biblical Revolution, Man's emancipation from nature is not detrimental, just as nobody would say that separating the child from the mother at birth is detrimental. It is just this separation which is a healthy process. Contrawise, the attempt to stop the process of birth is destructive, even deadly.

Human strength does not lie in our nearness to nature; it depends on how determined our decision is to go forward on the human way. And the human way is clearly leading away from nature. The gap between Man and nature is continually widening. Man's mastery of nature is rapidly increasing. The real danger of decadence lies in our ambiguity, in our ever-renewed hesitation, in not pursuing the human way with unswerving consistency. That we have not made a firm decision, therein lies the origin of our weakness, not in the degree of our remoteness to nature. The more we rise above nature the more we gain in strength, and the more clearly Man emerges from the maze of evolution the stronger and healthier he becomes. It is not Man—the animal, but Man—the human, who can be integrated best into an indivisible unity.

As already pointed out, our wavering is the source of neurotic decay. "Neurosis" is only a first revolt against fictitious stability and in so far a healthy reaction. Only if this revolt is stopped neurosis ensues and decay. Were the revolt carried through, it would end in perfect health. There is no way

back to "mother nature" but—death. And the guarantee against decadence is given only beyond the Either—Or line of decision.

THE TREND FROM RURAL LIFE TO CITY LIFE IS SOUND

Statements about Man in terms of nature miss the point. They say nothing about Man; at the utmost they say something about certain physical prerequisites for human life. Most people still think in naturalistic terms. A particularly stubborn form of backward thinking is the romanticization of agriculture. Psychologically it is a kind of mother fixation, the soil being a mother image. The Bible detaches Man from the soil. The idyl of a peaceful life under a fig tree and a vine is a Messianic anticipation. The Bible, as pointed out, favoring nomadic life, tells us the story of nomads. But the peasant Cain and his descendants—as already pointed out—had to find their redemption in becoming city-dwellers. The history of the Jews, as told in the Bible, starts with an exodus, with Abraham's wanderings. At the cradle of Israel stands the story of the exodus from the "house of slavery." And through all of Jewish history there is one exodus after another. The flight from the country to the city has always been typical of the Jews. Recent tendencies to bring the Jew back to rural life are not genuinely Jewish, but rather a misunderstanding. What is really meant is to bring the Jews back to productive work. But it is hard to see why farm work should be superior to industrial or professional work. There is no reason for discriminating between the various types of working people. Farm work has no particular redeeming power.

The flight from the country to the city is justified. His noblest ambitions make man revolt against the dullness of rural life. Idealizing the pretechnical methods of work is a profound misunderstanding of all that Judaism stands for. A pretechnical stage still characterizes agricultural work. There is only one honest answer to the agricultural problem, and that is: the industrialization of food production. It is

legitimate for the machine to stand between man and the soil. Agriculture must be, as it was rightly said, "a branch of chemical industry." In the future the peasant will have to give way to the technician and to the industrial worker. It is not accidental that the slogan "back to the soil" is a perversion, and it is genuinely Jewish that the Hebrew word for the peasant "am ha aretz" is used for ignorant and brainless men. Not rural romanticism, but the message and the redemption of the city points in the direction of the genuine Jewish way.

IT IS NOT THE MACHINE THAT IS TO BLAME FOR THE MECHANIZATION OF LIFE

Together with the message of the city goes the message of the machine. There is nothing wrong with using machines. They are man's friends. They liberate man. They create abundance. What is wrong, as everyone knows, is the incapability of our present social order to master the machine. What is wrong is the perversion, the vicious circle which enslaves man just by the very tool that makes him free. The reason for this vicious circle is, as pointed out, the basic perversion that has displaced Man from his original place. We have placed ourselves beneath a tyranny that is fictitious, the result of our own frailties. To blame the machine is a confusion that makes for ever greater misfortune.

The problem of "mechanization" has various aspects. There is something good in mechanization; it transforms many of our conscious functions into automatic functions. Are not most of our bodily movements automatic, as, for example, walking, breathing, digesting? No higher evolution is possible without the continuous discarding of conscious actions and the transformation into automatic functions as in the case of learning a language or acquiring all kinds of skills in which conscious activities become automatic. Thus, mechanization can make us free for higher actions. The great utopia of a machine-civilization will free Man from too rough work, as all such work will be done by the slave-labor of the machines. Man should be merely the supervisor of these ma-

chines that toil for him. Our great hope is to gain mastery over the entire process of production. What enslaves us is not the machine, but a backward social order incapable of using the machine without running into this vicious circle: the more power we have the more we are enslaved by that very same power.

WE LIVE IN A KNOWABLE UNIVERSE

The implications of the machine-age belong to a broader scope of changes. We have entered the age of science. Science is triumphant today. Very little in our time is so promising, so constructive, so effective, so admirable as the works of science. Nobody can be a real contemporary person if he is still in a pre-scientific state of mind. Science promotes the autonomy of Man over things, over his environment, over his conditions of life. It is research, and research is conquest. To know the things is the prerequisite for ruling them and ruling them not only for practical use, but mentally as well. Science is a form of mental maturity. We are only on the verge of mankind's manhood, for non-scientific minds can never be mature minds. The entire emancipation of human thought from primeval horror-stricken superstition to ever greater clarity runs parallel with the evolution of scientific thought.

And that is why there is a profound kinship between science and Jewish thought. Biblical thought and scientific thought are on the same ground. Here is a kinship between the highest mental levels and the universe. The antagonism of the Bible to pictorial thought is the basis for scientific thinking. The emphasis on abstract thinking, so characteristic of the Jews, has always placed them in the avant-garde of human advance. Biblical monotheism itself is a most radical attitude of abstraction, and, as we have seen, extreme abstraction is nearest to concreteness. Moreover, Jewish faith persistently believes that "knowledge" is possible. Judaism always contended that knowledge was possible, although, as Einstein

profoundly remarked, it is the most astonishing feature of the universe that the universe can be known. The "unanswerable" questions are mostly senseless questions. To discard senseless questions is one of the tasks of scientific clarification. A famous physiologist, some decades ago, raised the question: How can our brain produce thought? His answer was: "We shall never know" (*ignorabimus*). But—does the brain "produce" thought? This question was senseless. The greatest logician of our time, Wittgenstein, has shown that genuine questions are questions that can be answered.

POWER MAKES POWERLESS. GROWTH STOPS GROWTH. WHY?

Does this mean that science has no limits? If there are limits to science, they are extremely far off, to say the least. Science goes from triumph to triumph, and we are only at the beginning of this irresistible advance. Speaking about the limits of science obviously means that we do not think in scientific terms only, but also in terms of values. We are not only knowing beings but acting beings too. Science does not stand alone; it has to compete with other faculties of Man. Therein lies the boundary of science, but not in the possibilities of science as such.

The fictitious obstruction to science is similar to the vicious circle that turns technical progress against itself: the greater our power the more we are enslaved by that power. Power makes powerless. The greater our knowledge the more we are upset by that knowledge. The more we grow the more we are afraid of that growth. With our growth our maturity-fear also grows. The more a genuine social solidarity crystallizes the more violent is the resistance against it, because of fear that through collective actions the masses will gain in power. Science is obstructed by a vicious circle, the same as other faculties of man. But the vicious circle trap is not intrinsic to life; it belongs rather to the world of images, of powers and of things, by which we have enslaved ourselves. Only a revolution such as the breaking down of the basic bar-

riers can crack the vicious circle. The knowable universe of the scientist can be free from the three spooks—it is akin to the universe of the Bible.

THE MESSAGE OF MONEY

Life in the city, life with machines, life in the era of science is detached from nature. Compared with the directness of primitive life there is a certain indirectness in modern life, and this is looked at as a danger. Yet, as we have already seen, this stage of indirectness is only a transition to a higher stage of evolution. Such transition periods are always more vulnerable than the more static ones. However, these dangers are inevitable if we want to rise to a more perfect life. The ideal of the Stoics, not to disturb the peace of the soul, was rightly called "petty" by the philosopher Bacon. There is a price to pay for human greatness.

The most practical expression of indirect life is money. Money is accumulated stored-up life. Originally money was a token to facilitate the exchange of goods. It was a first "abstraction" from the direct barter trade, from the direct exchange of goods, item for item. But this token was already the first step toward the detachment from immediate life. It was a means to store-up one's claim for delivered work or merchandise, to be used at any convenient later date. In the meantime that token might have increased or decreased in value. It could also be transferred to other persons, and the owner of the token was at liberty to raise its value, or conversely, he might have to give it away with a loss. So the token has ever more taken on an independent existence of its own. It devoured, as it were, the simple immediate life, and finally it drained the blood off so completely that the "token" usurped the place of the things for which it stood.

That money has become an idol is true in the profoundest sense of the word. One of the most effective processes of idolatrization is the concentration of power in money. In money the three spooks, "power, images, things," are combined with utter intensity. Like a *golem,* with the name of God always

under his tongue, money, this idolatrized monster, developed an uncanny life. It even acquired the remarkable faculty of transcending itself. As Benjamin Franklin said: "Money can produce money. It can develop sprouts, and the sprouts develop new sprouts. The more there is of it the more it develops." Money can substitute for time. Time is money. Money is time.

Demonic as this process is, it also indicates the cure. It is like an abscess where harmful humors are condensed, thus easily lending itself to the surgeon's knife. When the three demonic spooks are assembled in money, there is a chance to corner them. As long as the spooks are entrenched in metaphysical hide-outs it is rather difficult to get at them. But it is different with money. Money is entirely within the reach of human action. It is in the monetary system that the decisive battle will take place. There is no way back to a primitive immediacy of life, only a way forward by a determined advance toward mastery of the production for the wants and needs of men. The entire economic process must become rational to the point of mathematics. It must resolutely be subordinated to Man's ethical goals. The ideal order is not a pre-monetary but a post-monetary order where money has lost its independent reality.

THE MESSAGE OF THE EXITLESS HERE AND NOW

The demand to emphasize the "here" is often misinterpreted as a demand for so-called "practical" life. A disastrous misunderstanding! Nobody is further away from the solemnity of maximal life than the "realist." He is the man who boasts about his skill to play on human frailties and on given situations, however miserable and contemptible they may be. His philosophy is a shrewd adaptation to all possible fictitious realities. He scoffs at the nobler incentives and the hopes of man as "idealistic" and "academic." He bets on the downward pulling trends, on inertia, fatigue, dullness. He is not interested in change and does not like it. He is often specialized to the point of extreme narrowness. Among

all types of human beings the "practical realist" is the super-escapist. Nobody lives a more superficial life than he. Better than anybody else he manages to crawl into the property-shell. He is most alien to the world, to life, to true wisdom and—above all—to his fellow-man.

The men who have lived earnestly in the world have been mostly mighty dreamers. Their utopias, their revolutionary visions have stirred mankind's imagination. Mostly they were men who were not all too "practical." Their plans for the future of mankind were based on human greatness and not on human pettiness. They did not strive for security first, but rather for adventure, danger, never-ending new experiences, infinite wisdom. They were rebellious men who wanted to change the world. They did not live in the false stability of the three spooks. They lived in the presence of the challenging Divine paradox. Is not all genuine reality paradoxical if compared with the warmish muggy privacy of the security-shell which the "practical" people take for "reality"? Those rebellious men truly embraced the world because they decided to live with the Divine paradox. And this was precisely what Israel did. A life without escapes! For Israel there were no exits from this world into the spook-world of idolatry. And because the Jew lived with solemn earnestness in an exitless Here and Now—this Here and Now became transparent and revealed its utter profundity. It revealed that the miraculous qualities, which Man expected to find in the hereafter, are the very essence of this world here and that the inner infinity of the world is the true infinity.

MAN'S BASIC SCHIZOPHRENIA IN THE LIGHT OF SOCIAL CONFLICTS

History is hottest in the social struggles. The tenet: "The history of mankind is the history of class-struggles" is merely an interpretation and does not necessarily imply an idealization of these struggles, as, i.e., the nationalistic glorification of war. On the other hand, is it surprising

that there are class-struggles as long as there are class-privileges?

The interpretation of history in terms of class-struggles holds that the key to the understanding of history is to be found in these mighty social controversies down the centuries. History is a battlefield, and the destiny of mankind manifests itself in these enormous fights. Cruel as they are, yet they are the expression of Man's deep longing to establish the "Sabbath of history." However, the cleavage still splitting human society into hostile camps has its roots in the basic cleavage that rendered Man a broken being. There is no hope for social peace unless Man is cured of his fundamental schizophrenia. The social struggles make this primal problem an actual problem. In the social struggles the profound primal perversion is actualized. They tell the story of the *Kizuz* in terms of social actions. It would be wrong to say that such a statement lowers a great timeless idea to the level of daily events. Human action should come forth: this is why the Bible tells us the eternal story of our weakness and wherein this weakness originates. Our concern with mankind's sufferings can never be degrading. To regard the unspeakable tragedy of mankind as negligible or inferior as compared with the pure idea of that tragedy is inhuman.

While the prototype of the Holy Tabernacle had been shown to Moses, the people in the desert, nevertheless, had to build the material Tabernacle. And so must the Divine Likeness of Man be materialized in the course of history. The same is true for Man's basic schizophrenia, his broken state. To overcome this brokenness it must be actualized in history. This is happening in social history. Here is the place where the fundamental conditions of life burst into the superstructure of the various ideologies, cultures, religions, the arts, to claim their rights. Here is the place where all false phraseologies finally collapse. Here is the place where eternal truth will become actual truth. And without this actualization amidst human togetherness, even the most sublime truth may

remain metaphysical poetry. The focal point on which the entire Biblical system hinges is missed, if the profundity of the social conflict is not realized. The social struggles are not "materialistic" brawls for "perishable" earthly goods; they are the struggle for Man as the key to the universe and deserve most to be called "religious" in the deepest sense of the word. Ours is a time in which the necessity for social solidarity is facing a global showdown. In the thickest of it again is the Jew.

THE MESSIANIC MISSION OF THE LOWLY

All classes emerging one after the other down the centuries have a specific mission. After this mission is fulfilled a new class is born, taking over the cultural heritage, creating a new social order. People are often surprised to learn that the greatest glorification of the bourgeois class and of the rise of the capitalistic system came from—Marx. Marx holds that the capitalistic system and the achievements of the bourgeoisie are superior to all preceding social orders. His analysis of the "proletarian classes" is not an idealization of the proletariat. His diagnosis is that the dehumanization of Man has reached its ultimate limits because the metamorphosis of Man into a commodity is complete. "Thingness" is now dominant. Mankind and the universe have been transformed into "thinghood." As the genuine exponent of this border-situation "the proletariat" has a very specific mission, namely "to negate itself." In this process of negation its antagonist, the bourgeoisie, will also disappear. If one pole of an electric current be removed, the other pole disappears automatically. The Hegelian pattern of "self-negation" applied to the proletariat aims at a border-situation. The proletariat is the last class. No new class can ever appear after the "self-negation of the proletarian." Only a classless society can be the result of it. This act of self-negation presupposes that the "proletariat becomes conscious of itself." This is the theory. Thus the essence of such action should not lie in violent procedures but in the process of becoming "conscious

of one's class." Yet, does such a self-conscious border-situation already exist?

The most interesting point in this philosophy is the Messianic mission of the proletariat. The social redemption then is the task of the lowly. Only the lowly can make "the jump from necessity into freedom." A few isolated and magnanimous men from the upper classes may join them. But no class can be the redeemer of another class. The patriarchal ideal of the feudal class has proved to be a failure. Even the noblest intention of the feudalistic aristocracy trying to redeem Caliban was futile. Caliban remained Caliban, and in the end Prospero-Shakespeare "breaks his magic wand and drowns his book." Also the Pauline redemption coming to Man from without is not fulfilled. The pariah must redeem himself. Then only will he no longer be a slave of "thingness." The idea of transcending "thingness" is—as we have seen—an essential point of the Biblical Revolution. Yet, the question remains: are the lowly willing to take over this mission or do they prefer to escape into the middle-class contentment?

THE ESCAPE OF THE MIDDLE-CLASS FROM THE DIVINE PARADOX

What about the middle-class? Is the middle-class a genuine class? What is its historical mission? Undoubtedly its individual members have contributed much to culture generally. But as a class it is too much concerned with defending the thin walls which separate it from the lower strata of society. The man of the middle-class lives a life of timidity. That he should not be exposed to the magnitude of the world and to the fire of truth makes him rather satisfied with a mediocre life, if it will only delay the hour of the showdown. He has developed a skill at living behind God's back. The middle-class psychology has made great inroads even into the lowly. This runs contrary to the idea of its Messianic mission and its self-negation. The middle-class psychology is the countertrend to social change; it reveals the deep fear of being confronted with the Divine paradox. It is

the desperate attempt to make the ruins of a Divine World the home of a broken man, who has definitely abandoned his genuine goals. This explains the deep antagonism of the middle-class psychology to the Jewish challenge and the intrinsic antisemitism of that psychology.

THE INNER INFINITY OF THE WORLD

The sole dividing line, essential to the Jew, separates the full world from the fragmentary world. Demarcation lines running between the world and a beyond seem fictitious to the Jew. The true beyond is right here. In other words: this world here has an inner infinity, an infinite inner wealth. It is possible to penetrate ever deeper into this world. And just this is the way to an ever higher world. The inner relations of the inner world are infinite and therefore the inner intensity of the world is also infinite. We can reach the deepest profundity in this our worldly life. All the dreams of a hereafter are pallid compared with one moment of concrete life on earth. However, what this Jewish world-piety has in mind is the full world, the world integrated into unity, the world restored and freed from corruption and impurity. Since the highest degree of impurity (*tumah*) is in death, even death would then be removed from the world. The full, the united, the pure world would then have reached perfection, and "The Name" could be attached to the world. "*The full Name over the full world.*"

The infinite wealth of possible relations in the world means a mutual multiplication. Each being is multiplied as many times as it is related to other beings. This is true, above all, for Man. As many times as each of us is concerned with his fellow-men, as many times as each of us is loved by his fellow-men, so many times is each of us multiplied. But this sole genuine miracle can only happen in our actual life. This multiplication is the "heaven" in which we can hope to survive. Not as single atoms can we survive, but only in the inexhaustible multitude of love-relations inside of this world.

The world, as the Jew sees it, is open to its own inner

infinity. Modern psychology sometimes compares the wealth of these inner relations with the structure of liquids called "colloids," e.g., milk or blood. A huge number of particles are floating in the liquid, their surfaces forming an immense area inside of a very small quantity of liquid. Using this as a metaphor some psychologists speak of "colloidal behavior."

EVERYTHING CONTRADICTS ITSELF

In philosophical terminology we use the term "dialectical" to describe such inner multitude. "Nothing can exist without something else that exists too," says Hegel. Nothing stands alone, "by itself." Existence is a thoroughly social function. The dialectical character of everything existing means that to each event, to each being belongs another being, another event, and it is their togetherness that makes them truly real. This again reminds us of the indivisible unity of the two poles in the electric current. Unity is the more intense, the more it is the unity of opposites. It is well known how much the Marxist system owes to Hegel's dialectical philosophy of historical evolution. Progress marches on in steps and counter-steps. The old axiom of logic that "A equals A" is too limited. Actually, nothing is identical with itself. Everything has an intrinsic urge to negate itself, to call forth its own opposites. Everything contradicts itself. Contradiction is the very soul of progress. It is obvious that Hegel's dialectical aspect of reality reveals a world in which there is a network of inner abundance.

GOD IS ANTAGONISTIC TO A BEYOND

Other-worldliness is greatly implemented by the confusion of "God" and a "Beyond." In the entire Biblical system as well as in Jewish thought God and a Beyond are antagonistic to each other, the one excluding the other. The Name of God is a call to live resolutely in this world. God is the "Warrior" (*ish milchamah*). He is at war with the repudiation of this world, at war with all escapes into other-worldliness. A Beyond is the idea of "transcendence"

misunderstood. "Transcendence" does not mean to forsake this world for a world beyond it. It means this very world's faculty of penetrating ever deeper into its own potentialities. The world "transcends" itself into its own inner worldliness. Thus "transcendence" has a revolutionary significance. Confused thinking identifies God and a Beyond. Such a conception of God would be open to the objections against otherworldliness. But the God of Israel is the supreme principle that thrusts Man into the world, into fulfilling most earnestly his task of building up the human world. God and the world are not antagonistic. But God and a Beyond exclude each other.

Not as if God and the world were identical. To have rigorously kept apart God, the World, and Man, this was one of the most triumphant achievements of Jewish thinking. This mental clarity made it possible to fathom the profound relation between God, the World, and Man, which has been blurred in various religions. Where these three principles are fused or confused, each of the three loses its specific significance. There can be no earnest correlation of the three if they are muddled up. And this is why today we not only fail to understand God, but we also do not know any longer what Man is nor what the world is.

THE IMMANENT TRANSCENDENCE—THE TRANSCENDENT IMMANENCE

Confounding "transcendence" and "otherworldliness" often causes difficulties in understanding correctly the "transcendence of God." Transcendence is not a negation of immanence, of the life of the world as such or of Man's life in the world. To transcend rather is the highest faculty of worldly life. It is the faith of the Jew that Man can transcend higher and ever higher in this very life here, and not where life is repudiated, as in so many philosophies and religions. There is no ideal ever so noble, no dream ever so bold that is not achievable in concrete life. No imagination of a life to come in a hereafter can outrival our expectations

of a life to come here on earth. Transcendence, therefore, is immanent transcendence. Immanence is transcendent immanence. A profound immanence always must transcend.

However, when Man transcends ever deeper into the world, he changes the world so profoundly that it looks almost like "another world." But it is still "world," rising above disintegration. Disintegration is rooted in the impurity that originates in the basic perversion. That there is a relation between the basic perversion and the origin of "thinghood" is an insight unique with the Bible. The very essence of things is that they can be owned. What is owned is a thing. But—as the Bible demonstrates—owning, the acquisitive urge, is dislocated from its legitimate place. Instead, it is now a premature anticipation of an attitude which is permissible only in Messianic times. The Messianic Time is the time of accomplished social perfection. Before that time we cannot own things. They own us. So far, things are symptoms of social injustice. They are like an abscess on the social body. Thingness indicates that we have not yet accomplished the solidarity of mankind.

TRANSCENDENCE AND REVOLUTION

The antithesis to thingness is Holiness. Holiness, as the Bible sees it, means the elevation above disintegration, the emancipation from basic impurity. Holiness is the vertical dimension of life. Holiness is what is most concrete in life. Not a Sunday-morning affair. No definition of Holiness can be given; Holiness can only be shown. Since Holiness is the maximal conception, it overtakes all other conceptions. It cannot be defined by them. Rather, vice versa, everything can be defined by its relation to Holiness. We can only stammer about Holiness. Yet—even the stammering is a beginning of speech.

The task of understanding the antagonism between God and a Beyond is of enormous magnitude. This can only be accomplished when we understand the unity of transcendence and immanence. Only then can we realize the inner infinity

of the world, the unlimited possibility of transcending into ever greater depths of the world. Transcendence and revolution are profoundly akin. Thus perfection cannot be reached before we transcend the basic fallacies: the powers—the images—the things. We must recognize that the origin of thingness is to be found in the basic split. This split is the prime reason for man's separation from life. With thingness goes owning. And owning is a premature attitude, destructive as long as a Messianic stage has not been reached.

THE SUPREME PERVERSION—IDOLATRIZATION OF GOD

In Jewish thought all these implications are centered around the prohibition of idolatry. The concept of God as "the Beyond" is one of the worst forms of idolatrizing the very idea of God. God is also called *makom,* which means "place." "*God is the Place of the world,*" a great Jewish principle states. Here we meet with a basic Jewish insight: the world has a "Place." That means, the world does not rest in itself but points to its ultimate significance. The world "emerges." Man "emerges." Out of the maze of aeons Man emerges, "the only avenue left open in nature where progress goes on" (Julian Huxley). Like a river all of nature pours itself into Man. But Man widens into infinity. Nature is a closed system; Man is an open system. As a great philosopher of the romantic period said: "Man is the Messiah of nature." This human infinity is only possible because Man—in Jewish teachings—is confronted by God. And such confrontation is only possible because there is no identification of God and Man. Where there is identity there can be no confrontation; there can be no speech. Man remains mute.

In the clarity of Jewish thought originated the mighty idea of God's "nearness" to Man, without any intermediaries. But identification was ruled out. God is not identical with the world, although He is dwelling in the world, or dwelling in the midst of the community of men. This presence of God is like a revolutionary force, allowing no acquiescence in any state of minor perfection, or in social injustice. This is the

source of Man's hope. If this is destroyed, all is lost. The trouble with theology is that it abolishes God by idolatrizing God. This is supreme atheism.

Concepts of God as "absolute substance," "absolute power," "the whole of the universe," "the first cause," and all other so-called "ontological" definitions of God, are idolatrizations of God. What cannot be defined must be shown. The old question whether God "exists" is the popular form of that idolatry. This question forgets that God also overtakes existence. Existence is created, as are time, space and cause. The idolatrized concepts of God are all property-concepts. They were shaped in analogy to the security-pattern. But God is not a refuge in which to be "safe." God can never be made an object; He challenges all objects. He is not a haven but a challenge. "God as object" is the misconception of the theologians. To understand that no object, not even the most sublime, can ever be identified with God is the prerequisite of clear thinking. The idolatrized God is abhorrent to Jewish thought, as is all other idolatry. It has been rightly said that God has nothing to do with religion and theology.

The idolatrized ideas of property and security promoted the concept of God as caretaker, as help or succor, who acts for Man. In the Biblical vision, God was always the fiery call to action, the call to be spontaneous, to be free. The Bible does not offer a bromide, but a fiery challenge. The more we rely on God the more are we alienated from God. The more we look towards God the more God vanishes into pale abstraction. And the more we rely on our own initiative, the more we turn towards the profundity of the world and towards the community of mankind—the clearer and the more concrete does God emerge.

VERILY—THE BIBLE IS NOT THE BOOK OF RESPECTABILITY

And never will God appear in the perverted order of life that tries to perpetuate itself definitely in settled-down respectability. The "theology" of respectability is hypocrisy. The Bible is the manifesto of the revolution of the

outcasts. God is in exile with the outcasts. Their rebellion is—in the true sense of the word—profoundly religious. It is the rebellion against nothingness. It is the uprising against the gods, against the intermediaries, against the idolatrization of God, against the images, against the powers, against the things, against the substitutes for all true action, against the pre-logical and pre-ethical childhood fixations, against the demonic realm of magic. It is the proclamation of absolute Freedom, the manifesto of Love. The fiery Torah of the Jews has nothing to do with other-worldliness, but draws the demarcation line right through this world here, between the ultimate YES and NO. The full world, the pure world, the integrated world is attainable. The perfect world is not beyond this world, but beyond the basic schizophrenia of Man. To accept the Divine paradox is truly Jewish. No escape into respectable normalcy! Says the prophetic word (Ezekiel 2, 1) :

"Son of Man, Stand Upon Thy Feet."

V

The Truth That Creates a People

THE THREE ABSOLUTE POSTULATES

ISRAEL IS A PRIMAL FACT

THE ABSOLUTE POSTULATES

THE HUMAN CONTINUUM

1
ISRAEL IS A PRIMAL FACT

ULTIMATE TRUTH CREATES A PEOPLE

Israel is a people created for truth. Truth is not merely a set of axioms and doctrines. Truth is concrete. Truth has an irresistible power for assembling and focusing people. The greater the inescapable earnestness of truth and the more relentless its message, the stronger is its focusing power. Truth has an intrinsic urge to go beyond a purely theoretical stage and to manifest itself. The Founded-Jewish-People is an integration of Truth and the People. Moreover, the life of the Jewish people and the Jewish truth are basically—though not always actually—identical. Neither one can live a life of its own. As the well known tenet states: "*Our people is a people only by its Torah.*" It is the people that Judaism is concerned with, not with a detached set of teachings. The aim of Judaism is Israel, the people. The aim is to establish the true community. But to reach this plane of true humanness the Founded People is needed. The community of Israel is pure humanness. That is why

JUDAISM IS RADICAL UNIVERSALISM

Israel is the only community which is not specialized in the sense of being confined to a single cultural pattern. All cultural, natural, practical or religious groups are specialized. The Jews are "segregated" just because of their radical universalism. Israel is in solidarity with Mankind. Modern biology has shown that one of the decisive features

that distinguish Man from the animal is the fact that biologically Man is the universal being, whereas animals are more or less specialized for specific functions. As an earlier biologist once put it: "Animals are monomaniacs." Man is wide open. Universalism is a genuine human behavior. True community, the very aim of Judaism, is profoundly human, and this is the profoundest form of universalism. There is also a fictitious universalism, which is nothing but commonplace, colorless levelling of all differences. Sometimes people mistake this indifferent uniformity for universalism. But universality is not a result of levelling; it is the result of intensification. It means to include each individual as an irreplaceable person. The history of the Jews is an admirable integration of personality and collectivity, neither one submerged into the other. And this is the level where it is possible to meet all, irrespective of their grouping.

THERE IS NO LONELINESS IN ISRAEL

A Zoharitic commentary to a Biblical passage (Kings 2–4, 13) says: *"Nobody ought to think of himself but as being in the midst of the people. And when he raises his head as he may, amidst the people, the Divine judgment will not condemn him."* The true Jew never divorces himself from the totality of Israel. As it is said: To be uprooted from Israel is tantamount to dying. To be bound up within the indestructible Collective of Israel is to be imperishable. In other words: There is no detached privacy in Israel. There is no loneliness in Israel. Man lonely is dead. The "Name" standing lonely vanishes. The "Name" should never be mentioned alone, only in connection with Man and with the World. This is an exceedingly profound principle and settles many so-called "theological" problems about the "essence" of God. The commandment not to use the Name of God "in vain" means that the Name should never be attached or associated with emptiness.

The same is true of "the world alone." Standing alone by itself the world is a demonic world. There are three abysmal

errors, which are abominable to Israel: The abstract God—the absolute cosmos—the lonely soul. God "alone" vanishes into a pale abstraction. Nature "alone" assumes a false absoluteness. The soul "alone" is a frightened soul which, panic-stricken, ultimately becomes a vicious soul. But when God, Man and the World meet, then God emerges in his concreteness. The cosmos then will recede into relativity and will become the stage for Man's destiny. And Man will regain his primal totalness and occupy his legitimate place as the central being in the world of creation. The meeting of God, Man and the World takes place inside of the people. All speculations about God "alone," Man "alone," the World "alone" as "entities in themselves" are empty. Such metaphysics (or ontology) is paganistic superstition. There is no Jewish "ontology."

God is unique, but God is not lonely. Unique means, God is the only true reality. There are not two or three or many realities. It is the very greatness of the Jewish conception of God that He is without loneliness. He is not the "Absolute" of Aristotle, which is merely a pallid metaphysical construction. In the idea of the *Zimzum* the overflow of God's love was the reason for the creation of the World and of Man. The Divine does not want to remain lonely. In this glorious conception all loneliness is taken away from Man, and the cosmos no longer stands alone in itself. It removes all usurped absoluteness from nature. It establishes the realm where there is no loneliness and no death. It establishes the Holy People, the indissoluble community.

THE AMAZING INTEGRATION OF TRUTH AND THE PEOPLE

The Holy People, the Founded People, is focused by the one true reality, not by the unholy trinity of fictitious realities, the powers, the images, the things. Only truth can focus men into a people. This correlation between the truth and the Founded People is a basic Jewish vision. It is a most consequential relation. No genuine truth without the people, and no genuine people without truth! Mere sets

of axioms do not make truth. Mere aggregates of men are not a people. A genuine people emanates truth. Israel is, so far, the paradigm of the integration of truth and people. But—what is the criterion for a genuine people? A genuine people is not a mere coordination, but an integration of human beings. This means, all the individual faculties must be preserved and not lost in the collectivity of the people. The collectivity must be achieved without levelling. On the other hand, the individual must belong to the collective with his whole personality and not only with part of it. The whole personality—this includes the bodily side as well as the mental and the psychological side. Such a total togetherness is needed for building up a real people. All collectivities which are merely technical, practical, national, cultural, religious, political, professional, ideological are rather loosely assembled groups, relative and transitory.

The question arises: where are the men ready for such a radical togetherness? Where are the men to accept the truth? Yet, it does not depend on men only; it also depends on the demands that are made on men. If it is a great truth, inescapable, incandescent, it will sweep men along into a unity. When there is no confidence in human readiness to accept the truth and to gather around it, it may well be that the truth offered is not strong enough to focus a people. It might be the failure of the truth and not the failure of men.

ISRAEL CANNOT BE HYPNOTIZED

Because it is truth that focuses the Founded People, a people may originate in one man. For truth is often entrusted to one man. So teaches the story of Abraham and the story of the origin of the Jewish people. One must realize that small groups of men can be very powerful if decidedly focused around a great truth; whereas masses can be exceedingly weak. The weakness of the masses has been analyzed by modern mass-psychology. Jewish psychology has always been familiar with these scientific insights.

Mass- or crowd psychology has nothing to do with the so-

called lower classes, or with poor people, or with the man in the street. There is also a mass psychology prevalent on the stock exchange, in parliaments, in the theatre and in congresses. All these masses behave the same way, be it poor or rich people, educated or ignorant people. A mass is always striving towards its lowest possible level, just as water runs down to the lowest level. The lowest individuals in the crowd, not the cross-section, determine the level of the mass. In a crowd the person is submerged.

The crowd thinks in pictures, never in concepts, and therefore is infantile or like a dreamer. The crowd is gullible, not accessible to cold logic; it is emotional, superstitious and an easy prey for the demagogue. Because of its infantile prehistoric character the mass can easily be hypnotized. If the knowledge of mass-psychology were popular, people could protect themselves against mass-hypnosis just as against epidemics, for nobody can be hypnotized against his will. This would make it impossible to build up a docile mass. The soul of the Jewish people was never a mass-soul. Israel's soul could not be hypnotized; it never succumbed to hypnotic assaults. Here and there, sections of Jews for a while yielded to fallacious ideas, but the genius of Israel was and is absolutely immune to hypnosis. It is a persistent trick of the stop-mankind-movement to condition the masses so that they act against their own interests. It has never been possible to apply this fiendish trick to Israel. The soul of Israel is incorruptible.

THERE IS NO NEUTRAL TRUTH

This sounds like a very modern statement. A psychoanalyst might say so. Or an existentialist. Or an American pragmatist. Or a modern sociologist, or a Marxist who interprets ideologies in terms of social structures. However, it was already a fundamental Biblical idea that truth is not a kind of indifferent neutrality, as many believe. Truth and righteousness are inseparable. Kant's endeavor to uphold such "objective" truth, or "pure" truth standing "by itself" (*an sich*), independently, has ended in a complete negation

of such a possibility. Kant had to establish "the primacy of practical reason" over "pure reason." His great antagonist in the history of thought, Spinoza, was on Jewish ground when he started his philosophy with the principle: "God is truth." But he did not remain on Jewish ground when he identified God with "cause," with something mechanical and neutral. He neutralized God. But God is not neutral or indifferent. Did not the overwhelming vision of the *Zimzum* think of God as utterly involved in the destiny of Man and World. When God is called *makom* (place), the world is set in a higher order that reveals the direction of the world, as well as its origin and goal. The world has a "place"—this does away with the idea of an indifferent world.

What is neutral or indifferent is dead; at best it may be a pre-stage to life. Where everything is still in the state of potentiality there are no true realities yet, but only possibilities. A state of mere "possibilities" has always posed a problem to philosophy. "Neutral" things cannot communicate or influence each other. That is why the efforts of the philosophers are futile when they try to explain how body and soul are connected. They look at body and soul as "substances," each being real "in itself." So they torture their minds with a fictitious problem. Such "in itselfs" cannot communicate with each other. Not what is "in itself," but what is able to be outside of itself is real. As the Jew sees it, truth always takes sides. The Jew is a partisan.

LONELY TRUTH WITHERS AWAY

When truth and justice are separated, both wither. When truth and the people are separated, both fade. Separated truth would be nothing but a set of tenets. The people then decays to a mass. "The people" is not only an aggregate of "many." People is Man Open, is Man Total. Mankind is not a mere heap of nations or of federalized nations. The unity of truth and people is called by the Hebrew word *Am*. *Am* signifies a higher plane of reality. To reach this sphere *Am* is the perpetual goal of Jewish history.

ARE MESSIANIC GOALS DISTANT GOALS?

The People is the object of Israel's Messianic hope. Whether the Messianic goals are still far away or whether they will be reached imminently, we do not know. We must always be prepared for the two possibilities. The true Jew always was. He was prepared to see the Messiah come the very next hour. And yet he calmly faced the dark expectation that the exile, the *galuth,* may last for many centuries, perhaps for thousands of years. The long view as well as the constant readiness to be confronted with an immediate Messianic situation, these two attitudes are equally strong in the Jew. There must be no yearning to cut short the process of history. There must be no historical short-circuit into a mystical redemption as in Christianity, nor a surrendering to such evolutionary fatalism as the assumption that perfection is only slowly attainable and in a distant future. The dullness of "gradualism" demonstrates this fallacy. "Messianic" goals do not mean distant goals. Messianic goals are goals that have to be faced. It is the absoluteness of the Messianic goals that matters, their utter earnestness. Where this ultimate earnestness fades out from life even the immediacy of life becomes stale and paltry. Absence of the Messianic conception of life, and the contentment with what is believed to be "practical," have brought on the most appalling frustration ever experienced by Man. When the ultimate goals of life are bare of urgency, the immediate goals lose their dynamics too. The result is a rapidly increasing cynicism.

MESSIANIC ACTUALITIES

The omnipresence of the Messianic goals of mankind is not only a great consolation; it is also a most dynamic help. Only ultimate truth, only ultimate goals can create a people. So-called "practical" aims can gather only transitory groups. The place where Eternity and Presence meet is inside of the Founded People. And because truth and

people are a unity the gap between Messianic and immediate goals can be bridged. The mighty Kabbalistic conception of the *Tikkun*—that is, restoring Man from his basic brokenness —holds that action here and now is Messianic action just as well. To realize the greatness of this vision is one of the urgent tasks for the "Jew Now," and for "Mankind Now."

We meet with this same great issue in the social conflicts of our time. Their magnitude and their urgency are obvious. Yet there is still the belief that these social conflicts are only minor affairs compared with the supreme demands of eternity. We should "gather treasures in heaven rather than on earth." And there is also the belief that an even far-reaching social change would still leave human nature unaltered and the world the same finite, perishable, hopeless place. But the Biblical view holds that the ultimate eternal problems will find their realization just here and now amidst our concrete life on earth. In the social conflict the metaphysical conflict becomes manifest. A metaphysical and primordial event as, for example, the story of Man's expulsion from Paradise becomes again and again the paradigm for our action. Continually we repeat that story; we actualize it and bring it to its conclusion. The story lives on in us in all its greatness.

The frightening split that divides mankind into two hostile camps is the actualization of the original split, the *kizuz*. The present universal conflict is Messianic; it has an apocalyptic stigma. It is not merely a conflict about technical or organizational measures, a struggle for power. The vehemence of this global schizophrenia, which produced an unbridled cruelty that will not shrink back from anything, is a dynamic repetition of the primal catastrophe of Man. The momentum of this appalling hour is so great, and the confrontation with truth is so inescapably rigorous that it may give a chance to perform Messianic actions.

Each step in the direction toward the solidarity of mankind is a step toward Messianic times. Our conflicts, our fears and our hopes are not shadows of "higher" or "metaphysical" processes. Those higher and primordial events reach their

maximal realization in actual, concrete life. This is the meaning of Biblical realism. The Bible does not tell us about the events in mythological worlds. The Bible is the eternal enemy of mythology. The Bible tells us the story of the evolution and the relapses and the education of a small pariah tribe destined to become a Founded People. And this is happening time and again; and this is precisely the affair of all of mankind today. In us the primordial events reach a climax. We actualize Eternity.

ETERNITY IN THE STREETS

The *Tikkun,* the mending of our broken state, must occur eventually here and now on earth. It must occur in the streets, in the factories, in the offices, in the laboratories, in the hospitals, in the lecture halls, in the relentless battle of the two camps, in the brains of the scientists. Jewish philosophy rejects the separation of "profane" and "sacred" action. It denies that our earthly life is "profane" or "secular" or a matter of "perishableness." It rejects this lumping together of all things, all events, all actions and bringing them under one general denominator, namely "existence." Thus they all "exist," which means that all of them equally share in the perishableness of everything that exists. (Philosophy raised the question: does existence exist?) So, the argument goes on, after all what is the use of our hustle and bustle; for everything that exists will remain forever inside the frame of finiteness? Yet the emptiness of this general label "existence" becomes obvious when even God is called before this supreme court of "existence" and must prove that He "exists."

Against this pagan reasoning the Jewish view holds that our "profane" life is not one mess of finiteness and perishableness. It is not inferior to a religious life. There is only one life, one undivided life. We live amidst eternity. Amidst the fulness of life, in our anxieties and our triumphs, in the great battle of the opposing camps, in our daily decisions between right and wrong, in our effort to emerge from confusion into

clarity we establish Man's autonomy above disintegration. Here it is where the sole true dividing line runs. It runs between purity and corruption, between truth and lie, between unity and brokenness, between freedom and slavery under idolatry. It runs between the stop-mankind camp and the camp that lovingly releases the groundswell of the lowly. It runs between our various ways of life. It cuts through our emotions and our thinking; it cuts through the unconscious thoughts of our heart. Between autonomous life and conditioned life, precisely there, runs the demarcation line.

Israel shifted the dividing line, which even now separates the profane from the religious life to a position between earthly indifference and innerworldly responsibility. Since then the frontier between life and death runs through the streets.

THE EVER-ABSENT GOD OF THE THEOLOGIANS VS. THE EVER-PRESENT GOD OF THE PEOPLE

The solemn earnestness of life expressed in the sanctity of each moment is nothing new to the Jew. It was rather a persistent Jewish attitude. As a Chassidic teaching stresses: we can pray with the utensils of our daily life. The prayer thus embraces the whole of our actual life; it is not a metaphysical action outside of life. Our frailties, obstructing an upright life, are the cause of the fundamental perversion, the dislodgment of the sole true dividing line from its legitimate place. It runs now between life and a hereafter, giving this life here over to rust and moths and ejecting from life its eternal dynamic. God is absent from life. This ethical neutralization of life reveals its very character in the neutralization of God into ideas such as "substance" or "the absolute" of Aristotle. These empty concepts were then deified. Thus the intrinsic atheism of the theologies becomes evident. The theologies made of God a meagre nonentity. The revolutionary consequences of faith in the unique God were rendered a harmless affair, and the old complacency was thereby restored. The God of the theologians

and the God of the Jewish Torah have nothing in common.

How will these theologies ever find the answer to the contention that God is nothing but a product of wishful thinking or that God is only the projection of Man's fears and hopes into theological schemes? That God is only a "father image," or an image standing for Man's infantile anxiety. Indeed, what else is the God of the theologians! A God who is even more unreal than these complexes of fear and of escape and of non-action. The theological God as absolute substance, or cause, or power, is a projection of man's property urges and of his longing for what he believes is "security." These inferior, ignoble and rather demonic urges are idolatrized into a conception utterly void of true Divine Reality. These theologies are safeguards against God's presence in life amidst the people. They try to silence the Divine Call on Man for an upright life on earth, for being free, for being autonomous. The theological atheism tries to fence off the revolutionary presence of God amidst the people, and its true goal is the undisturbed, indifferent life in the absence of God. No longer is God the reality of realities, the fiery voice that divided life into right and wrong, true and false, full and frustrated, pure and corrupted, unified and broken. With the abandoning of the Sole True Dividing line the theophoric outcast, Israel, went into exile. And with Israel God's presence on earth (the *Shechinah*) went into exile too because the concrete God lives with the concrete people. To the people that is not a People, no God belongs. But it has been promised to *lo ami* (*not my people,* Hosea 1 and 2) that it will become *ata ami* (*thou art my people*). The assurance is given in the togetherness of "truth" and "people."

THE BODILY CONSEQUENCES OF TRUTH

Truth, genuine truth has also bodily effects; it makes our body vibrate in a new rhythm. Truth transforms our body as it transforms our mind. Truth transfigures our body and makes our body transparent. Truth creates a new body. This is the basis for all ritual, being a discipline—as

explained before—for the moulding of our body, and for melting body and mind into a unity. The ritual therefore is antagonistic to the dualism of a specter-soul and of the "unholy flesh" (as emphasized by St. Paul).

The old-new science of psychosomatics is, in modern scientific terms, a version of the age-old wisdom of the ritual. It realizes that body and mind is a complete unity. Our body is also mind and our mind is also body. The old dualistic separation of body and mind leaves man utterly weak and deprives him of the great potential of psychosomatic unity. This dualism makes us feel helpless to master the "flesh." It makes us helpless to eliminate the diseases of the body. The medical methods need to be complemented by psychological methods, for the diseases are feeding on mental and emotional attitudes.

JUDAISM IS SANITY

Diseases are patterns of behavior. What kind of behavior? In the light of modern research it seems as if the psychological roots of most diseases are negative forms of behavior, of inferiority and attitudes of fear, of retrogression turned into infantile fixations. And on top of all that are the property urges, which are compensations for deep anxieties, tied together with a perpetual fear of losing the safety we possess inside of our property shell. All these behavior patterns may have a common denominator. They are archaic forms of behavior, patterns of life outgrown long ago. But we still stick to them. The magic performances of the totemistic age were the first attempts to overcome the prehistoric paralysis, and to eliminate the frustrations, at that time looked upon as caused by evil spirits. Today we call them "infantile fixations," "inhibition complexes." The totemistic medicine-man was a forerunner of psychosomatic therapy. What is the significance of his strange identification of animals and diseases? What did he mean by fighting diseases through exorcizing the animal-spirits from the sick? What is the vision in his magic dances, his wearing of masks, these likenesses of

animal-heads? It was a first dim foreboding of Man's emancipation from his animal ancestry, a primordial attempt to discard the animal-characters and to emerge to the human sphere. Here a great truth shaped a new body, ever more emancipated from its kinship with the animal.

Yet, the decisive step was the Biblical emancipation of Man. Only then was Man definitely detached from his biological, natural origin, like the newly-born from the mother. Man was severed from Mother Nature. The process of maturing begins. To a more mature soul belongs a more mature body. Soul and body are factually never separated. The harmonious body-soul unity is a form of maturity.

The Hebraic Vertical Way is a breaking away from archaic patterns of life. The power urges and the property urges are such archaic patterns of behavior. The acquisitive urges are infantile substitutes for the more mature behavior of steadily producing what man needs. Security urges and neuroses are inseparable. These archaic behavior patterns belong to prehuman stages of evolution. The individual Jew, more or less detached from the people, may fall a prey to these frailties. Once more: *"To be uprooted from the people is tantamount to death."* But the genius of Israel has overcome those archaic impurities. Israel has been created, originally, as a community free from *tumah*—that is free from corruption and from impurity and from power. Israel basically is not a power group. As the profound tenet says: "The higher a system stands the less power is in that system." Power always ends in insanity. The Jewish way of life is sanity because it is free of magic. Israel is determined not to compromise with Amalek. The Jew is capable of saying a clear "No" to power. He is antagonistic to that false mildness towards the forces of destruction.

The prerequisite for maturity and sanity is to get rid of the images and of the intermediaries. Israel's genius has long ago been liberated from the slavery of the images. No maturity-fear frustrates Israel's pure soul. The Jewish universe is totally free from all magic elements. Therefore the uni-

verse does not weigh on Man. The Jew does not live in a dungeon-universe.

No Images. No Intermediaries. No *Tumah*. No Magic. No Loneliness. No Urge for Power. The result: Invulnerable Sanity.

NOTHING CAN OVERTAKE THE FOUNDED PEOPLE

Outside of Israel there is no principle capable of disintegrating the Founded People. No negative force can do it. And the positive forces are inside of the indissoluble community. Israel can be destroyed only by itself or—by God. And between God and Israel there is the Covenant.

Israel is not merely the late result of a long evolution. It is an intrinsic part of reality, from the very beginning. Because it is a maximal possibility of evolution, it is the very principle of evolution. Everything is rooted not only in its origin but equally in its final goals (a view called today "telefinalism"). Our modern ideas about biological life are a good example of this aspect (as already pointed out). Life, then, is not only accidental in the universe, but is the key to the universe and even a most persistent component. Life, therefore, would be primal and could not be "derived" from a less organized state of matter. As Haldane says: "Life is not only somewhere but everywhere, even at the inorganic levels." The mere fact that there is life in the universe *is* enough to demonstrate that the universe is such that it must produce life. To develop life is the very nature of the universe.

If this is so, it again affirms a truly Jewish view namely, that the highest and not the lowest is the basis of the world. It is the great hope, continuously restored by the Jew, that our life can reach autonomy. And this means that it can outgrow the sphere where final disintegration is still the destiny of all beings. Man is made to reach the plane of indestructibility. Evolution is the creative process, in which ever higher autonomous levels are continually reached. This is also the

gist of a modern scientific theory known as "Emergent Evolution."

It is the eternal paradox of all genuine human existence to become what we truly are. A constituted unity is stronger than a natural unity. The indissoluble community is constituted, and this makes it a primal fact.

2
THE THREE ABSOLUTE POSTULATES

THE LIMITS OF OUR BASIC RIGHT FOR SELF-PRESERVATION AND THE JEWISH MINIMUM DEMANDS . . .

The Founding of the People and keeping the people focused requires Man's greatest possible efficacy. Nothing is greater than truth. Only truth can work the miracle of building up an absolute collective that is indissoluble. But truth is also a consuming flame. Said Nietzsche: "A lie promotes life better than truth." Jewish faith believes that life and truth are inseparable. It is said: *"All the ways of the Torah are peace."* And peace—*shalom*—is the peace of fullness. However—although life is so highly valued in the Jewish system—life can never overtake truth. There is a limit beyond which the Jew must sacrifice his life rather than truth. There is a minimum degree of truth, whose transgression is absolutely prohibited. Though this truth is of exalted magnitude, nevertheless, it is the Jewish minimum of truth, and below it life would be worthless anyhow.

This borderline is marked by the absolute prohibition of:

IDOLATRY MURDER PERVERSITY

Many laws in the rigorous system of the Jewish ritual may be suspended under certain circumstances. To save human life certain transgressions of the ritual are even demanded. The physician who can save a life only if he kindles a fire on the Sabbath is allowed to do so. There are many circumstances of this kind. But no allowance is made, not even the

slightest, for transgressing the barrier of the three Jewish Absolutes. Life itself cannot overstep this barrier which protects the Founded People against the abyss of nothingness.

"OUT OF NOTHING"

The word "idolatry" may sometimes have an antiquated connotation. However, the belligerency of the Jews against idolatry always was, and still is today, an avant-garde matter. No greater principle of enlightenment has ever been established from the time of the Biblical Revolution until our day. In the turmoil of our confused age, no principle is further advanced than this axiom, on which the Founded People stands or falls. When it was said that he who absolutely refrains from idolatry is called "a Jew", a maximal demand was made. Who dares to say that he is free from idolatry? Are not our minds and emotions and feelings possessed by the threefold spook of the "Images, Powers, Things"? Do we not bow before these supreme slaveholders? And is this not the very essence of an idolatrous behavior? Actually—from where do we take orders? Perhaps from our ethical conscientiousness? Or from these idols?

The prohibition of idolatry is inseparably connected with the fundamental axiom of the Bible—the axiom of Creation. Whatever exists is a "creature." In other words, it does not have its roots in its own existence. Its origin is always outside itself. Attributing to anything a reality of its own, this precisely is idolatry. To say it in modern terms: Everything that exists is relative. Relativity and Creation in the Biblical sense are deeply akin. The idea of the finiteness of the cosmos is a modern scientific view, contrary to the old pagan view that nature is eternal. The Jewish philosopher, Steinheim, maintained that the idea of Creation is still "the shibboleth of the synagogue." Creation and "Creation out of Nothing" are one and the same. A creation out of something, of any kind of raw-material, physical or metaphysical, would only be "formation," but not creation. *"Assa eno jeshno"* (He made His nothing into His something). "Out of" also means

"away"; to rise above the nothing. Upon this principle of "creation out of nothing" (*jesh me ajin*) all Jewish philosophers are agreed.

Here is the point where the problem: What is the Nothing? enters into Jewish philosophy. The world and everything in it, including Man, is—as it were—suspended over the abysses of nothingness with the ever-present danger of sinking back into the "nothing" of creation. Man is destined to reach autonomy over that nothingness, to attain self-realization and then, through himself, realization of all the potentialities of the world. Man is still far from accepting this as his vocation. The abyss of the nothing, originating in the *jesh me ajin,* always lies waiting to swallow up the fictitious and perverted substitutes which replace reality by the threefold spook. And it is good this is so.

THE DEEP ROOTS OF JEWISH RADICALISM

A true Jew is always pathetically aware of the "unreality" we live in. Such a Jew, in modern garb, was Franz Kafka. He had an almost clairvoyant perception of the suffocating nothingness that pervades our life. He was not pessimistic. He was melancholic. To contrast the actual with the potential is the essence of melancholy. The Jewish soul always has embraced the two: deep melancholy and exuberant joy.

The Jewish feeling of the unreality we live in bears no similarity to the fundamental attitude of India's great religions, which look at this world here as an illusion (*maya*). Just the contrary. No hopeless resignation, but unwavering hope is the Jewish incentive for life. The feeling of deep significance that cries out from all things makes the Jewish mind a belligerent mind. Does not everything that exists cry to be redeemed from the slavery of the great "No!" There is restiveness in the Jew because he is provoked by the outcries of the things that want to come into their still-frustrated true significance. And he is tormented by the outcries of the lowly for liberation. He understands only too well when it is

said that *"only the lowly can fully grasp the Torah."* A conscious Jew lives with the breathtaking feeling that *"the work of creation must be continually renewed by the Creator."* In other words, all existing things are far from being firmly established above the "nothing"; the next moment they may very well vanish into the "No" of creation. Yet the Jew is not a nihilist; he is the great enthusiast. He wants to bring all creatures to their potential perfection and to establish firmly the autonomy of a Human Universe. "To establish firmly" is the function of the *Cohen* (the priest). Man must be the *Cohen* of creation.

The Jewish "No" is not the No of resignation. It is the No of rebellion. Once a soul has started on its way to freedom from idolatry, it must necessarily become a rebellious soul. The non-idolatrous soul does not bow; it challenges what is fictitious; it is the persistent intercessor for the oppressed, a constantly uproarious element in this world of corruption. Conformism, pusillanimity, submissiveness, acquiescence are virtues of slavish souls. When Israel left "The House of Bondage," the Jew became "a radical."

ON THE RADICALISM OF ASKING CERTAIN QUESTIONS

The Jewish mind is a dialectical mind. Dialectical thinking is a good way to synthetical thinking, and a one-track mind can seldom achieve that. In the clash of conflicting ideas there lies hope. The schizophrenia of mankind is too great to be cured by half measures. It is not the controversial spirit but the mendacity of conformism that endangers man. Israel's deadly question: "What is in our midst, what focuses us, the *Yes* or the *No* of creation?"—this is not the simplistic doubt of the skeptic. It is the challenge of dialectical thinking. And it is deadly, for it gives rise to Amalek. "Then" came Amalek (Exod. 17, 8–9). Rising above the dialectical split will stop the destroyer. The Jew has an uncanny consistency in raising this fundamental, dangerous question, in its ever new actual implications. His question persistently challenges the nihilism on which old privileges rely. It is the

issue between the two camps into which mankind is divided today. It is at the bottom of the great universal controversies in history. It is now the question of mankind facing the atomic fire or biological warfare.

True life is confronted life. Confronted with what? With so-called facts? With matter, or with the laws of physics? With a mystery? With an indifferent meaningless reality? With the devil? With God? Or perhaps with nothing? Perhaps Man is alone, all by himself and not confronted with anything? It is the greatness of our era that it will no longer accept any delaying answer.

IS GOD DEAD? YES OR NO?

No! What does the proclamation: "God is dead" want to state? Not only Nietzsche proclaimed that "God died." Atheism had been widely accepted, and mankind was quite indifferent towards whether there is a God or not. Life today is practically atheistic. What is it, precisely, that we have outgrown and discarded?

The idea that God is only a myth into which we project our fears and hopes, our frustrations and consolations, is not new, but it has steadily gained momentum. A century ago the philosopher, Ludwig Feuerbach, wrote alarming books contending that God was created by Man, in Man's own image. To Feuerbach theology is an ideological superstructure above our frailties and expressing our wishful dreams. We crave compensations for our failures, shortcomings and our dissatisfaction with life.

But there remains the deep mystery: How could human nature evolve so sublime a compensation as the idea of God? Are not thus the Divine qualities shifted to Man? Not quite. for in spite of their sublimity these theological speculations are very vulnerable if challenged as mere compensations and as superstructures built above our frailties. God as father, as succor, as helper, consoler or ruler are images which belong to the childhood-stage of human evolution and to a life frustrated by social chaos. These images wither away when

mankind has reached a stage of maturity. Adulthood increases the creative initiative of Man. Leaving action and care to God is infantile. Responsibility is now with Man and can no longer be shifted to "Providence." Instead of relying on a supreme fatherhood it is now our human concern to overcome childhood timidity by mature initiative. Above all, we begin to understand what a more perfect society could do for man by alleviating his anxieties at being left to solitariness. A perfect community of men would quickly put an end to the metaphysical hope for help and guidance as something superfluous and even as an obstruction. But the present lack of a true human society leaves most people in so abysmal a depravity of body and soul that life becomes almost unbearable without the consolations of theology. If poverty, stupidity, frustrations, escapism, anxieties, all of them bred from social chaos, were liquidated, what would then remain of the theological compensation! We would not need any substitutes for action and for progress. A belief in God, which is motivated by human misery, human brokenness and mental frustration is doomed. A mature mankind will not surrender its freedom of action to God. God wants Man to act. Such an abdication of Man would be tantamount to a complete failure of humanity. Only he who accepts Man's Divine vocation is the true believer in God.

With Man's determination to abolish misery the theology of misery dies.

"THE OPIATE OF THE PEOPLE" AND THE RELIGION WITHOUT ILLUSION

To see through the philosophical conceptions of God is rather complicated. Even such sublimated conceptions as The Eternal, The Absolute, The Unchangeable, The First Cause, The Absolute Substance are psychologically and sociologically analyzable. It is, therefore, semantically significant that the term "substance" is also used for "capital," from which interests are drawn, but the "substance" remains intact. Any conception of God that is conditioned by social

frustrations or by the preservation of privileges and vested interests is outdated and waning. *The Future of an Illusion* is the title of one of Freud's books, a psychoanalytical challenge to religion. Is religion without illusion possible? Could we not reverse the Marxist view of religion as "opiate of the people" and as "illusions about a condition which makes illusions desirable," and as "the halo of this valley of misery"? For—what kind of truth would belong to a society that does not need illusions? If we had effected the perfect community, what would then be "in the midst" of such a society? What would be its focus? What would the "Absolute Collective" be confronted with?

Would a full, united, unbroken, uncorrupted society not point to a reality that is free from compensatory qualities? Does not a reality that is not the idolatrization of property and of power images belong to a fully integrated life? Out of the midst of such a solidarity of mankind would there not emerge a new reality as never before envisaged by the non-society? "A new heaven and a new earth?" Such a view is clearly visible from the level of Man-Total, but the image-thing—power aspect will never attain it. In the midst of the fully-realized community, of the People, the Thesis of the World is fully alive. The People gets its legitimate Name. *"I knew thee by Name"* (Exod. 33, 17). *"The full Name over the full world."*

THE HEBREW PROPHETS THUNDER FOR SOLIDARITY AND NOT FOR THEOLOGY

"Thus sayeth God, the God of Israel"—so the prophets intoned the truth which they brought to the people. This truth is eternal truth. It is not a metaphysical or cosmological revelation, such as other religions and theologies hold out. The "Attributes of God" as revealed to Moses (Exod. 34, 6, 7) are ethical attributes. They are concerned with Man and not with metaphysics. The Divine word speaks about life and not about what is going on in metaphysical realms. The cosmology in the Book of Job is directed against

cosmology, demanding of Man that he assume his stand above nature. Also the first of the thirteen attributes, "God is God," does not proclaim any self-identity in the sense of the unchangeable self-identity of metaphysical substances. It rather says that God will be God under whatever changing forms He manifests Himself. It proclaims the persistency of ethical continuity. It is not enough to say: "A equals A" (the student of modern scientific logic knows that the identity principle belongs to the old Aristotelian, to a predialectical logic, now outdated). "Self-identity," this is not the same as "continuity," has clearly a connotation of thinghood, of ownership.

That the God who speaks through the prophets is an ethical and not a metaphysical God becomes still more evident in the majestic Name, revealed to Moses (Exod. 4, 14), *"I Am Who I Am."* More correctly translated, *"I will be who I will be."* This is the most profound rejection of the identity-principle. It clearly says that God will appear in ever new forms that cannot be anticipated or determined once and for all. In all the manifestations still to come God will be God. But the forms of His manifestations, His theophanic forms cannot be anticipated. This is a guarantee of Man's freedom. The assumption that believing in God means giving up Man's freedom does not apply to the Hebraic *Weltanschauung.*

Our time is blessed to witness the emergence of the New Theophany. It will come in the Holiness of the human community. It will be focused by "the Name," not by a theology. The true community has the "Word." The Word is wide-open. It speaks.

ON THE FRIGHTENING POSSIBILITY OF MANKIND BECOMING MUTE

The theological speculations belong to a pulverized society, incompetent to hear the prophetic word and unable to face any confrontation other than fictitious realities—a state of affairs that has no focus and no possibility of an integration. Its reality is the reality of a nightmare. An

unfocused and aimless mankind is whirled around in grinding vicious circles, hovering over the rim of the abyss of nothingness, living on reprieve, frightened to death. The ideological superstructures of the non-society can never attain validity. Its "truth" is illegitimate. When it speaks, it lies. Mankind is approaching the danger-point of losing speech. Man is on the verge of becoming mute. It seems to be so useless to speak. The fundamental words are debased to trade labels of cigarettes or beer. Crowd-psychology, skillfully applied in so-called psychagogy (that is the use of psychological violence), has most successfully blotted out the art of thinking, The word has fallen from its glory to utter weakness. Less and less genuine words communicate between man and man. Truth becomes incommunicable. It is drowned in a deafening din. Even the desperate cries of tortured millions grow dim and are hardly listened to. Arguing, persuading, protesting is not only useless; it is an almost obsolete method of social intercourse. The two camps of mankind are facing each other not in a controversy but in hostility. They shout at each other but they do not speak to each other. The controversial spirit, this spiritual breathing of Man has been stopped. Speech is no longer with Man. And consequently a mute humanity recurs to brute violence in place of the lost word. Violence is the language of speechless Man.

POSITIVE THEOLOGY VS. NEGATIVE THEOLOGY

In this dumbness lie the roots of the so-called "negative theology" which rejects positive statements about God as impossible and even blasphemic; only what God is not, this we can say. Indeed, this is a protest against the illegitimate venture of "*Lo Ami*" ("not my people") to speak about God. Yet, negative theology overlooks the fact that negation as well as affirmation are functions of the human mind. Also the "No" is rooted in actual conditions of man. Kant rightly stated that existence and non-existence are both categories of human thinking. We do not honor God's Holiness by saying what He is not.

The Torah of the Hebrews did not shy away from attaching "attributes" to God. The attributes are forms of Divine manifestations like garments in which the Divine Reality is attired. No metaphysical attributes are mentioned. Terms such as "absolute" or "eternal" or "in itself" or "unchangeable" or "free of all positive qualities" hardly reveal anything about God. Nor do these terms have a genuine human significance. This is not so with God's ethical attributes, of which the Torah speaks. They are deeply human, although Man has not yet lived up to ethical reality.

Negative theology was right in rejecting the idea that a contaminated world can speak about God. But it was wrong to reject the world as such. The separation of God—World—Man, accomplished by Jewish philosophy with such determination and deep devotion, is far from assuming that God and the world cannot meet. This was the fallacy of early Christian philosophy, particularly of Gnosticism; to believe that the world was not created by God but by an inferior power, the "*demiurgos*," whom it sought to identify with the Jewish God. Yet the *Shechinah* is not contaminated by being present in the world. (*"He who dwells amidst all their impurity."*) It is just the active communication between God, Man and World that turns Man around towards the world. To be Man means to be in the world. This is the challenge of the ethical attributes of God. Not that God needs Man, but the God of the *Zimzum* loved Man and wanted to be with Man. The deepest reason for the creation of Man is not *need* but *love*. Not to accept this Divine challenge is "mesquine," is petty.

A FOOTNOTE TO THE "THEORY OF THE ATTRIBUTES"

The results of the theory of the attributes, so outstanding in the history of philosophy, are threefold. *First:* dividing the attributes into two groups, the ethical attributes pointing to a true reality and the metaphysical attributes pointing to a fictitious reality. The multitude of qualities cannot be put together indiscriminately. Not all of them can become "attributes" of God. Only the ethical attributes can.

A fundamental demarcation line is established. (In philosophical terms: the ontological equality of the given facts is suspended.) *Second:* Although God—Man—World—are absolutely different, yet they can meet and communicate just because of this fundamental diversity. Identity promotes fusion, but not free ethical communication. The world is not alien to God. Nor is Man. (Philosophically: a theory of attributes of God, Names of God, is possible.) *Third:* The absolute difference of God—Man—World—and the correlation of the three are not contradictions, but mutual affirmations. (Philosophically: Separation and correlation are integrated.)

POSITIVE FREEDOM VS. NEGATIVE FREEDOM

The truth that focuses the Founded People is a concrete reality, not a set of theoretical propositions, which we may accept or reject, just as we like. But would such a focus not do away with the freedom of Man? Would it not destroy the highest honor bestowed on Man: to be the only free being in the universe. It is in Man that the realm of necessity, the realm of nature, attains freedom. Man is the principle of freedom in the universe.

The contemporary pattern of the age-old conflict between freedom and necessity has carried this problem to the extreme. It is to the credit of the philosophy of existentialism that it is very specific on this issue. Whether there is freedom or not depends on whether there is God or not. To affirm God with utter seriousness would change our life from top to bottom, mentally and morally. But so would a determined negation of God. No other alternative can clearly elucidate the problem of freedom. Both sides in this controversy are sincere. Today the various aspects of existentialism mostly take the negative view. They hold that to affirm God means to do away with freedom. But—what freedom? Freedom from what? Freedom for what?

Freedom is not mere absence of restrictions; it is a positive faculty. Negative freedom means to be confronted with —nothing. This is nihilism. But positive freedom is the

stronger, the greater the confrontation. The greater the task the greater the freedom. A being that is confronted with nothing is a spectre. A being that has no other reality than his own reality is spiraling into the nothingness of loneliness. "Man is"—as it was rightly said—"not an abstract being squatting outside of the world". A being whose actions are motivated only by his own desires does not really act. It cannot really swing outward, over itself. Such a being is called a *mamser* (bastard) in Hebrew terminology. A *mamser* has no reality beyond himself. He is merely a product of man's destructive impulses, perversities, fallacies, illusions. He has only a demoniac reality; he is a spook. But a spook can be frightening.

Our present order of social relationship is a *mamser*. Eventually it makes a *mamser* of each of us. A *mamser* wants negative freedom, wants to shake off the call, the vocation, the obligation. He who does only what pleases himself is plebeian, says Goethe. The *mamser* does not know positive freedom, the freedom that is ready to take over the task of being Man. The global despair today is the consequence of this nihilism. We refuse to be confronted with infinite Divine demands, and so we are confronted with—nothing. The "nothing" eventually usurps exclusive reality. Instead of gaining freedom in the infinite concatenation of all things, we want to be left alone. And this is what we call freedom. But this is the freedom of the graveyard.

THE HIGHEST FREEDOM—

is not negative; it is not the absence of any confrontation; it is ultimate confrontation with the Name that names us with our highest surname. The objection raised by the atheistic version of existentialism, contending that the existence of God leaves no room for freedom, overlooks the basic axiom of Hebraic thought which makes the correlation between God and Man a free relation. Every causal relation between God and Man suspends the basic principle that the correlation between God and Man is ethical

and not metaphysical. It was the objection of the Jews to Spinoza that he denied freedom in the relation between God and Man. There is no place for freedom in his philosophy; whatever exists follows by necessity from the very idea of God, just as the geometrical qualities of a triangle follow from the concept of the triangle. But in Hebraic thought there is perfect freedom between God and Man. God does not compel or predestine Man; verily, God is the condition of Man's freedom. We are free in our decision to accept or to reject God. *"See, I have set before thee this day, life and good, and death and evil"* (Deut. 30, 15). The choice is ours. This is the very essence of freedom. And—as we have seen—this basic freedom was never lost.

It is a specific error of our time that we identify freedom with directionlessness. But as long as infinite possibilities are open there is chaos but not freedom. Only when one of these infinite possibilities has been brought into realization is there "world." A. N. Whitehead asserts that God was most Divine when He excluded the infinity of possibilities and realized only one. Only in a "world," not in a directionless infinity, is freedom possible. The nihilist who takes the absence of any confrontation for freedom has no more freedom than a corpse. Neither is the *mamser* free. None of them can really act. In a *mamser-world* action is impossible—as it is impossible in the image-world, where only magical performances can be achieved, never true action. The prerequisite for positive freedom is the human world.

This true world that belongs to Man has a "place." (God is also called "place.") It is precisely this quality of the world, this "to have a place," which makes positive freedom possible. An old commentary to a Biblical passage says: *"Do not read: The words of God were carved (charut) into the stone tablets; but read: The words of God were freedom (cherut) on the stone tablets."* The stone tablets were the very condition for freedom. In other words: freedom is a Divine call on Man. And because Man fails to be free the wrath (*ajin*) of God is upon him.

Our time is the last hour of an aeon. Decadent philosophies try to persuade us that we are free only when we are up against nothing. A declining order without the stamina to envisage mighty goals finds itself vis-a-vis nothing. Its panic-stricken victims squabble about definitions of negative freedom, devoid of all significance. The Jew knows that the only way out from nihilism is to establish positive freedom. And only positive freedom is absolute freedom.

REVERSING MAN'S PERSISTENT QUESTION

The nihilism of our despairing social order is an offshoot of Man's metamorphosis into a thing. Humanness is delivered up to thingness. Thingness and nothingness are twins. Thingness is tied to loneliness, and loneliness is a form of thingness. Things are centered in themselves, piled up like grains of sand. The decline of Man into thinghood is a product of property urges. Man succumbs to the production process and ends up as a commodity.

One may wonder why the proclamation of the thirteen attributes of God (Exod. 33) begins with calling out twice the Name of God. This is aimed at ethical absoluteness, not at any kind of metaphysical self-identity. God is not "the cause of Himself" (*causa sui*), as Spinoza taught, but the "non-cause" (*Ungrund),* as the great mystic Jacob Boehme, who was deeply imbued with Kabbalistic ideas, said. It is not that "God loves Himself in infinite love," as Spinoza said. Not even God encloses God. God embraces the world (*sovev kol almim*).

That is why God is called "The Holy One," and also "The Holy One of Israel." It is the Biblical Revolution that made "Holiness" an attribute belonging solely to God and to nothing else, thus challenging all things as being unholy and unredeemed. However, all things are destined to be sanctified and included in the realm of Holiness. This means everything must undergo a transformation which is determined by the antagonism of Holiness and thingness. To set the two against each other creates a most dynamic incentive, the one

established by the Biblical Revolution. Thingness is rooted in the acquisitive urges and in the basic schizophrenia of Man (*Kizuz*). And acquisitiveness is akin to self-identical loneliness. The God of the *Zimzum* is not lonely. He "withdrew" in an excess of His infinite love to make a place for Man next to God. The *Zimzum* is reflected in the true togetherness of men. Man can also accomplish a *Zimzum,* a human *Zimzum,* by establishing a place for his fellow-man.

When we turn away from our nihilistic despair we repudiate the idolatrization of thinghood into theological speculations. To counteract the nihilistic trend that carries us ever further away from the Biblical Revolution we should reverse a basic question. We should not ask: what kind of God belongs to our actual world? We should ask: what kind of world belongs to God? To our corrupted world belongs the absent God, the exiled God. To God, present in the world, belongs a world utterly changed. This changed world of social justice, free from idolatry—murder—perversity—would go as far beyond our actual world as any conception of an "other-worldliness" ever did. And yet, it would still be the world. Not a world that is unfit to exist, stumbling from one collapse into another but a world focused by Man, revealing ever more clearly its concealed profundity.

FROM CONFRONTATION TO BROKENNESS

Man reflects the dialectic tension of the *Zimzum.* Man's life too is profoundly dialectic, steadily transcending itself. Thinghood stifles this faculty of transcending. Human nature surrenders to sub-human nature. In Biblical terms: Man failed when he was confronted with "the Two Trees" in Paradise. Thus his original unbroken unity was broken. Hence Man is split. Because of this split Man is weak. He compensates for this weakness by viciousness. Man's basic schizophrenia, as shown in the mighty Kabbalistic vision of the *Kizuz* (analyzed in a previous chapter of this treatise), is an interpretation of his primordial failure. There is a relation between *Zimzum* and *Kizuz.* Without the Divine Dia-

lectical tension there would be no human dialectical tension. But the human dialectical tension digressed into brokenness. Therefore human life spins down again and again in a spiral of demonization. The vicious circles in which our time is trapped reactualize the primal *Kizuz*. But Man was never deprived of his freedom to liberate himself from this deadly circle.

THE SPIRAL OF DEMONIZATION

And this is the dance-macabre of the three destroyers of humanity: Idolatry—Murder—Perversity.

IDOLATRY

is leading the dance. God is exiled and the work of creation breaks down into the unreality of pictures, powers, things. This reactionary process gives rise to a fictitious world. But Jewish truth is revolutionary. It teaches that God can be present in the world. In the Divine Presence things, powers, pictures pale into specters. In His Presence everything is relative. No thing can assume absoluteness. And in such a world of relativity a change by human action becomes feasible. It is a world destined to become the world of Man. Man focuses the world because he alone can proclaim the Name. He names also all beings (Gen. 2. 19, 20), giving them their surnames by which they are enhanced to occupy their genuine places in the concatenation of all things. A later version of such a vision is to be found in the philosophies of Spinoza and the French philosopher, Malbranche, who would have all things seen as from the viewpoint of eternity.

The Jew eventually got his surname *"Israel"* (Gen. 35, 10) only at an advanced state of the evolution of the people. To the people, and only to the people, the demand is made to be Holy. Only the maximal togetherness of men, the Absolute Collectivity, can reach the plane of Holiness which is free from idolatry. And only on the plane free from idolatry is true togetherness possible. This is the plane autonomous

in the face of disintegration and death. But Man succumbed to the threefold spook. In such a spook-world no action free from destruction is possible, only the substitute for action, magic. Magic is a form of violence. It is intrinsically

MURDER

"Thou shalt not kill" is a wrong translation. The commandment is directed against murder. That means: depriving a person of his legitimate place, which is provided for everyone in the totality of the world. Murder can be committed by minor acts other than killing. It can be done by unkind acts, by injustice, by humiliating one's fellow man, by lies, by neglect. Such murderous acts destroy the higher totality where all beings live together peacefully, where each has his proper place, because these eternal places do not compete with each other. In our murderous world one being fights the other. Men, things, thoughts, emotions are dislocated from their genuine place. So, too, is sexuality. And whatever is dislocated will soon become destructive like a fire that cannot be harnessed to serve men. In such a world ethical action becomes ever more impossible, even undesirable. The ethical person is compelled to make compromises and give in, if he has not the courage or the stamina for a heroic or a tragic life, or possibly to become a martyr. This entails the next step in the dance macabre:

PERVERSITY

is aimed at stopping human action. The vertical direction of human evolution is reversed. Growth is perverted into retrogression; man is longing to return from where he came, back to the mother's womb, back to nature. Fear of maturing, fear of his fellow man, fear of knowledge dominates man. Satan, the bender backward, determines the course of events. This reversal of the upward trend is satanic. The stop-mankind tendencies are satanic. This perversity is linked with murder, not only accidentally but intrinsically. Retrogression is suffocation. The reversal of Man's way leads

ever deeper into a legion of unrealities, supplanting what is truly human. Life becomes ever deeper entangled with that specter-world. This in turn fosters

IDOLATRY

True reality is ever more dimmed. Truth is looked at as "unrealistic." The *Shechinah* is exiled and is replaced by theological constructions. God becomes a superstition. The Divine dialogue is replaced by hypocritical verbiage. The consequence is the decay of language. Words lose their meaning with the withering of the key-words. All human dialogue is frustrated. Mankind becomes mute, and a nightmarish situation develops as in paralyzing dreams, where we cry for help, but it is futile, the passers-by paying no attention to our anguish. We cringe in the throes of death. Our utter despair takes ever more to

MURDER

which is idealized, admired. Hate and fear become predominant emotions. Thinking is shockingly concerned with destruction, meaninglessness, wars, and the so-called competitive urges, thus creating an atmosphere of universal cynicism. This situation in turn intensifies

PERVERSITY

Negation and despair stir up new outbursts of insanity. Neurotic, psychotic, manic-depressive and schizophrenic states of mind become global afflictions. Escapism, retrogressions, sex perversions, mendacity disintegrate the soul of man. Callousness, dullness, aversion to thinking, moral apathy are driving the world with increasing speed to a point where the world is void of true reality. *"And the Lord will give thee a trembling heart and failing of eyes and sorrow of mind—and thou shalt fear day and night and shalt have no assurance of thy life—"* (Deut. 28. 65–67). The end of this dance macabre is—annihilation.

POWER MAKES POWERLESS

Mankind has run into a death-trap. The unspeakable tragedy of our present plight is an indication that the primordial conflict, as described in the Story of the Paradise, has reached its climax, where no further deferring of the ultimate choice between life and death is any longer possible. It is the greatness of our time that it enforces the showdown. The facts are crude: the release of atomic energy, bacteriological warfare, the perversity of psychological warfare, the alarming decay of the incentives for life and for work. The attempt to make the world safe for the stop-mankind forces has reached its climax. To ensure the status quo and to establish the perverted order of life becomes tacitly legitimate. No longer can any issues of significance be reconciled with each other. The schizophrenia of humanity is complete.

The most blatant paradox is the economic production process. Producing the necessities of life has become a murderous affair. What should promote life now promotes death, wars, and even plans to wipe out life altogether. What should make Man free and independent creates a new exceedingly corruptive form of serfdom. The production process debases Man to a mere tool of the economic factors that gain autonomy over the human being. This is the acme of perversion. With our technical and scientific power increasing our frustration increases too even faster than our progress. The more power we wield the more do we become powerless. Never before has man been so powerless. Helplessly we stare into the wide open death trap.

Why? We already know the Jewish answer. This unreal "reality" of ours liquidates itself time and again. This world of powers, things, images cannot but run into vicious circles. This murderous, perverted, idolatrous unreality must explode itself into nothingness. It is the "world of the shells" (*k'lipoth*), as the great Kabbalist vision calls it. Empty shells, created by Man when he chose death. Empty shells, acquiring

a satanic reality of their own. Empty shells, engorging the genuine realities. It is these shells into which a frightened Man crawls to find security in the spook of thinghood and ownership: a *mamser* hiding in the satanic shells.

THE THREE PRIMORDIAL JUBILANT OUTCRIES

GOD! MAN! WORLD! These primal words are the battle-cry of the Biblical Revolution. They are the proclamation that there shall be Man. They are the Holy legacy of the Founded People. This proclamation has its strangest guarantee in the philosophy of the Founded People. This one and only Holy Trinity is abandoned in other philosophies. In all of these other philosophies one of the Three is given up, or the one is fused with the other, or swallowed up by the other. Only Jewish thought was able to keep the Three apart and yet related: God—Man—World.

The unity of the Three is not a metaphysical unity, but an ethical unity. This unity is not an identity of substances, made out of one and the same stuff. Far from that. Something much higher is meant: the unity of togetherness. Identity is inferior to togetherness. Identity is lifeless. The correlation among God—Man—World, the continuous confrontation and challenge, the possibility of unlimited transcending—this is true life. Inside of the "Holy People" there the Three meet, and there unification occurs. This unity is the true reality which eventually will make an end of the *mamser-world.*

JEWISH THOUGHT NEVER ACCEPTED THESE MISTAKES:

God is fused with the world.
God is nature, nature is God. PANTHEISM—Error.

Man is fused with God. Man is drowned in the ocean of deity like a drop of water in the sea. "To become one with God" as the highest goal. MYSTICISM—Error.

Man is drowned in the world. Man is a tiny by-product of infinite and eternal nature. Man is a mere "natural being."	NATURALISM—Error.
The world as dissolved in God. The cosmos as vanishing in God.	ACOSMISM—Error.
The world is dissolved in Man. The world as a mere product of Man's mind, or as a mere human perception.	IDEALISM—Error.
God is fused with Man. God incarnated in Man. Identity of God and "the Son of God." God humanized, the uniqueness of God destroyed, true transcendence becomes impossible. Man closed in, in himself, deeply alone, delivered over to death. Subjectivism, Autism, Narcissism.	SOLIPSISM—Error.
God — Man — World — kept apart in the clarity of Jewish thought, but connected in the ethical correlation in the togetherness of Absolute Collectivity. The end of the reign of *nevuchah* (confusion).	TRUTH.

Almost all philosophies have an exit leading into the realm of truth. But none ever went determinedly through this exit. The philosophy of the Jews has refused to join the realm of confusion. The Jewish Absolutes elevate the Founded People above the *nevuchah*. Truth that is capable of creating

a people is incapable of not creating a people. Truth is not created by Israel, Israel is created by truth. Truth cannot be without the Founded People. The Founded People cannot be without truth.

3
THE HUMAN CONTINUUM

THE GREAT CONFLUENCE

The word "continuum" is one of the keywords of our time. It is a term taken from contemporary physics and mathematics. It means the unity of space and time. Or more precisely, the unity of space, time and physical events. Until Einstein we used to separate space and time as two different entities. And space and time, so we held, could be with or without physical things. We did not realize that space, time, and bodies are separated only in abstract thought, but never factually. "The continuum" is the integration of these three into a higher unity. This way of thinking is an enormous advance. And it is a method applicable also to the human world. Our human world, too, is a unity. But this unity of all human beings exists only on a level higher than that of the life of individuals in this corrupted atomized society. Just as physics has established such a higher plane in the conception of the "continuum," so Israel has established the "Human Continuum"—in the Founded People.

The Founded People indicates—as we have seen—the togetherness of God—Man—World. These three words could become the primordial jubilant outcry and battle-cry of the Biblical Revolution only because Biblical thought kept these three concepts clearly apart and did not allow the three to become fused. On the other hand, Biblical thought united the three in the highest possible unification: in their ethical

togetherness. This togetherness is reached in the Absolute Collectivity of the Founded People. Truth without the people remains pallid. The people without truth remains a mere crowd. As it was said: "God, Israel and the Torah are One."

THE WILLINGNESS TO ACCEPT TRUTH

But where is the people willing to take over the truth, which focuses the people? Where is the people willing to be a people? We will find a very important clue when we analyze the Jewish implications of Marxism. There is a component in the system of Marx that is a version of Messianism. The Messianic goal is the attainment of social justice, of social peace in a perfectly unified society. Such society had to be free of all inner frontiers and, most important, of all class divisions, which are the severest and most fundamental of divisions among men. The guarantors of this social transformation are—as Marx sees it—the "proletarians." He defines the "proletariat" as the masses "separated from the means of production." But one has "to be conscious" of the negative and dehumanized character of that situation. Such "consciousness" would then be the motivation for a "self-negation" of the proletariat. For, in the light of consciousness the subconscious conditions lose their apparently independent reality. Thus the Messianic mission of the proletariat is prompted, in the Marxian view, by a deficiency. So the demand is made "to jump from necessity into freedom."

The problem arises whether man is ready to choose this way by his own free will. A considerable amount of compulsion seems to be inevitable for pushing mankind along this way. But then the deep gap between Messianic and compulsory action becomes manifest. The Marxist theory envisages a "withering away" of the compulsory mechanism in the course of the Messianic transformation. But will this really happen? Does consciousness of the negative suffice to engender creativeness? Can freedom subdue force? If not—can compulsion create freedom? Will the proletarian not pre-

fer even small improvements of his lot to a heroic Messianic struggle? Is he ready "to take over" the mission assigned to him? And should he fail, what would be the reason? Perhaps it is not enough to be conscious of one's complete dehumanization? Perhaps a positive incentive is needed. This might be the Jewish way to bring about change. The question remains whether dissatisfaction or hope is the stronger incentive. The Jewish hope is both, rebellious and creative.

IS THE FOUNDED PEOPLE WILLING TO TAKE OVER THE MESSIANIC TRUTH?—YES!

This question was already answered by Abraham. It was answered when the people said: *"We shall do and hear"* (*naasse we nishmah*). It has been answered again and again through the thousands of years of Jewish history. It has been answered in their heroic stand against never-ending persecutions. They answered this question with the *"kiddush ha shem"* (*the sanctification of the Name* by giving their lives rather than betray the truth entrusted to them). It was answered in the philosophical emanations of the Jewish spirit down the millenia. When the Jews failed it was because they were overwhelmed by the immediacy of the Divine call. They succumbed to the severity of the task. But before long they returned to their eternal theophoric destiny. They repented. The determined fought the wavering. They rejected a doctrine like St. Paul's: Man is too weak to fulfill the Divine Commandments; we need a mystical redemption. The failures of the Jews rather were stages in their education. There was progress even in their weakness (*"And the people did not answer Elijah's question."* Kings 18, 21. And *"Let us be like all the nations."* Samuel 1. 8, 5. The relapse into idolatry! The Golden Calf. Exod. 32). He who has gone through severe tests may have a better chance for self-realization than he who was never exposed to challenging alternatives. This is the reason why a famous tenet places those so high who, by their own free decision, have returned from the wrong path (*teshuvah*).

NOT THE PEOPLE FAIL—THE PROCLAMATION OF TRUTH FAILS

Only the prophets have a right to scold the people, for what they proclaim is absolute truth. He who holds out only a half-truth or a petty advice should not expect that the people will be willing to accept it. Nor should he be indignant if he fails to win the people over. It is not the people who are to blame if there is no willingness to accept the truth. It all depends on the legitimacy of the call. People are longing for truth that will give meaning to their lives. But they want their legitimate questions answered before they are ready to devote their lives to an ideal. *First:* A truth must be a great truth, a truth focused and simple. *Second:* It must be a practical truth with implications in the actual life of the people. *Third:* It must be a positive truth, a hope, a promise, a vision. It is not enough to be merely "against" something, even against a great evil. When these suppositions are given, then there will be a keen readiness "to take over."

To dash our hopes the skeptic and the pessimist may point to the frailties of so many Jews. But he overlooks that an aggregation of individual Jews is not yet the Jewish people. The Divine truth is addressed to The People. The detached Jew cannot hear it.

WHAT IS THE SIN OF THE PEOPLE?

Does all this mean that the people are blameless? No. It only means that they sin, not actively, but passively. Their failures and fallacies are predominantly rooted in the condition of their subconscious life, not in overt vicious intentions. Their faults are rather unconscious. The sin of the people is their infantilism. It is not bad intentions which obstruct us; it is rather our fixation to the subhuman abysses of the substructure. It will be helpful to look at the substructure from the viewpoint of Jewish psychology. One of the basic functions of the Biblical Revolution is—as we have seen —to detach man from the substructure. An enormous amount

of evolutionary dross must be discarded. The impurity (*tumah*), originating in Man's primal schizophrenia, must be weeded out. This process is complicated because there is a threefold substructure. The following scheme may help to clarify some principles of Jewish psychology.

SOME PRINCIPLES OF JEWISH PSYCHOLOGY

THE THREEFOLD DETACHMENT FROM THE SUBSTRUCTURE OF LIFE

The Threefold Jewish "No"

Perversity	Murder	Idolatory
Images	Powers	Things
Backwards	Beyond	In itself

The Three Animal Instincts

Propagation instinct: To be integrated.	Fighting instinct: To be sublimated.	Acquisition instinct: To be eliminated.

The Three Negative Instincts

INERTIA	HATE	FEAR
Directionlessness. No action.	Otherworldliness. Morosity. No inter-connection.	Weakness. No insight.

The Three Vicious Circles of the Closed Soul

THE CIRCLE OF GROWTH	THE CIRCLE OF PLENTY	THE CIRCLE OF CONSCIOUSNESS
Growth obstructs growth because of maturity-fear.	Power makes powerless. The more of plenty the less mastery of it. Plenty breeds scarcity and wars.	Consciousness frustrates consciousness, increasing the basic split.

SOME PRINCIPLES OF JEWISH PSYCHOLOGY *(continued)*

The Three Substructures

THE COSMO-SUBSTRUCTURE	THE PSYCHO-SUBSTRUCTURE	THE SOCIO-SUBSTRUCTURE
Nature: mathematical, relative.	Complexes: demonic, paralyzing.	The People: real, but unredeemed.
To be harnessed.	To be analyzed.	To be realized.

THE JEWISH PSYCHOLOGY BEYOND PSYCHOLOGY

The threefold aspect of the substructure of life demands a threefold mental reaction: Integration—Sublimation—Elimination.

1) *Integration*—is the method to be applied to the cosmo-substructure, the realm of nature, to which belong the propagation urges. As already pointed out, the sex urges are dislocated because of the disintegration of man as a focused person. Integration presupposes a wholeness into which something can be integrated. Sex urges, if detached, remain mere natural forces and are akin to death—that is, to the death of man as a person.

2) *Sublimation*—presupposes the totality of human solidarity into which destructive urges, i.e., fighting urges, can be channeled for constructive purposes. Even destructive urges could be ennobled if social solidarity were attained.

3) *Elimination*—means to outgrow and to discard conditions which are infantile. Scarcity is social infantilism. When plenty is mastered and has become normal, then the acquisition urges will wither away. The acquisitive behavior pattern is an offshoot of the nutrition urges. They will become atavistic when mankind has reached the level of abundance, which is the legitimate level of man.

Detachment from the substructures will be necessary when people are ready to live up to truth. Their hesitation is a psychological frustration, rooted in fixations. But psycholog-

ical problems cannot be solved on the psychological plane. Psychology must be developed to a point where it goes beyond psychology. This will be possible when our emotional and instinctive life has been implanted in the unity of the Human continuum.

Any kind of psychologism, so popular today, merely keeps men's conflicts inside of that sterile introspective privacy called "psychology." Jewish psychology always has known full well that psychology is not enough. This is also one of the reasons why the Jews objected to the psychologism of Christianity.

The people, liberated from their fixations to the substructure, will be ready to accept truth. The argument may come up that the people of Israel denied themselves even to the prophets. Yet the era of the prophets was that period in Jewish history when the process of constituting a people was still in the making. Nevertheless, the prophets achieved a transformation of the people more profound than had ever been experienced before. But there is still a long way to go until we will have reached the stage of the "Human Continuum."

We shall now tabulate some principles that constitute the Founded People. (The scheme is arranged according to the Hebrew pattern. The right side is the side of mildness, the left the side of strength.)

TRUTH THAT FOCUSES THE FOUNDED PEOPLE

TRUTH THAT BECOMES INDIVISIBLE AND CONCRETE INSIDE THE FOUNDED PEOPLE

Truth That Negates the Negation

THE THREEFOLD JEWISH BARRIER AGAINST THE ABYSSES OF NOTHINGNESS

The Three Absolute Distinctions

World Man God

TRUTH THAT FOCUSES THE FOUNDED PEOPLE *(continued)*

The Three Steps of Reality

Redemption	Revelation	Creation

The Three Absolute Prohibitions

Perversity	Murder	Idolatry

The Three Primordial Moments

Shevirah	*Kizuz*	*Zimzum*
The Demonization of Nature	The Adamic Collapse	The Divine Transcendence

The Three Primordial Destructions

Corrupted *(Verdorben)*	Broken *(Zerbrochen)*	Negated *(Verleugnet)*

The Three Basic Escapes

Backwards	Inward	Beyond

The Three Supreme Slaveholders

The Powers *(Die Maechte)*	The Things *(Die Sachen)*	The Images *(Die Bilder)*

The Three Basic Hiding-Places

The Arts	Property	Metaphysics

The Three Substitutes for Action

Spiritualism	Magic	Animism

The Three Basic Confusions

Naturalism	Mysticism	Pantheism

TRUTH THAT FOCUSES THE FOUNDED PEOPLE *(continued)*

The Three Deadly Errors

The absolute Nature	The lonely Self	The abstract God

The Three Basic Short-Circuits

The wrong Origin. Nature is not the Origin	The wrong Way. The Way to Redemption is not mystical but historical	The wrong Beyond. God is not the Beyond

The Three Closed Hearts

Ascetic. The Fool *(Der Narr)*	Autistic. The Owner *(Der Besitzer)*	Aesthetic. The Unconcerned *(Der Gleichgültige)*

The Three Basic Diseases

Fixation (Infantilism)	Schizophrenia (Sadness)	Neurosis (Fear)

The Three Deep Anxieties

Man's Finiteness	Man's Loneliness	Man's Nothingness

The Three Frauds of the Intermediaries

Images of Nature *(Naturbilder)*	Images of the Soul *(Seelenbilder)*	Images of the economic production process *(Warenbilder)*

The Three Paralyzing Lies

The Laws of Nature are unchangeable	The class-Society is unchangeable	Human Nature is unchangeable

TRUTH THAT FOCUSES THE FOUNDED PEOPLE *(continued)*

The Three Adversaries

Satan	*Enosh*	*Avadon*
(The Bender Backward)	(Fainted Mankind)	(Absolute Perdition)

The Three Demonic Barriers

The Image Barrier The Incest Barrier The Property Barrier

The Three Redeeming Metamorphoses

The Powers into	The Things into	The Images into
scientific Words	social Words	Divine Words

The Three Steps Towards Humanness

Detachment from	The Redemption	Reaching the
Nature	of Action	People

"AND THOU SHALT SET BOUNDS UNTO THE PEOPLE ROUND ABOUT" (EXOD. 19, 12)

This is the word that came to Moses in the desert when he prepared the people for the frightful hour of the Divine Revelation. Revelation is not, as is commonly imagined by our psychologized civilization, the product of a few geniuses, but they are the product of revelation. It is the revelation that constitutes the people. As in the fire of a forge the Founded People is hardened by the truth, welding them into an indissoluble unity. The "barrier against nothingness" surrounds the people. And there is also the barrier that prevents the people "from breaking through to God and many of them perish." This means that fusion with God would deprive the people of swinging outwards over themselves. Although the Divine focus is "in their midst," they themselves are not the Divine reality. And precisely this has made them the ever-transcending group.

THE PERPLEXED JEW

Detached from the people the individual Jew becomes mentally disintegrated and emotionally unbalanced. Whereas the Gentile, detached from the group or the nation that conditions him, gains in strength as an individual person. He may even elevate, liberate, perhaps dissolve his group. So the way of the Jew is the contraposition but also the complement of the Gentile way. The ever-recurring Jewish exodus through the centuries is a gradual emancipation from those ephemeral groupings, which the Gentile too should overcome. Gentile cultures, quite legitimately, widen up into universal cultures. The universality of the Jew should have the accent on the dimension of profundity rather than on generality. Deeper and ever deeper must he penetrate into the innermost of the Founded People. That is why a Jew, divorced from his people is like a leaf falling from the tree, becoming so problematic that he perplexes the world and even himself.

GREATER THAN THE WHOLE

What kind of togetherness, then, is the founded togetherness? And—what is it not? It is not a kind of friendship or love or common purpose or common functions. Nor is it a collectivity, enforced by a system that is superimposed on the individual person like the state or the church. Nor is it a "natural" togetherness like the ties that bind horses, dogs, fish into the inescapable fate of their species. Neither is it the "whole," the totality of "all" Jews that makes Israel. In the "whole" there is no freedom. And in the "natural" groups or in the species the individual is submerged. Inter-relation among single individuals is transitory and limited. Between the Jew of the Yemen and the Jew in New York are few immediate bonds. The actual patterns of their daily life are exceedingly diverse. Mere individual relations even in the same sphere of life reach only limited togetherness.

To integrate a people into a genuine unity a supreme principle is needed. Already the Scriptures tell us how it bordered on the impossible to mould the "stiff-necked people." Organizing the Jews was always a paradoxical undertaking. And just therein lies the guarantee against forming an inferior collectivization. The unity of Israel is attainable only on the maximal plane of humanness. But on this highest plane Man can really meet and actually do so. Because of the absence of true solidarity men live on the level of fallacious collectivities. In other words: men never really meet, they never really address their fellow-men, and nobody ever gets a proper answer. In their utter loneliness men are helpless and eventually become vicious. Everybody is everybody's foe. A group of merely "coordinated" individuals is a group that will be consumed by internal hostilities. But whenever the Founded People live up to its true destiny, a way is always opened to the self-realization of all mankind.

No mode of human togetherness unrevolutionized by the principles of the Biblical Revolution is able to bring about a unification of mankind. It is either too weak or too transitory or too inferior. All collectivities of men on the plane of nature are sub-human or pre-human. This includes also the idea of the "whole" if it is merely a mechanical unification and not a free ethical togetherness. The highest point that nature can reach is only a starting point for Man. Where nature ends Man begins. Nature is a river falling into Man. This is the Jewish axiom: The cosmological maximum is the sociological minimum.

IS ISRAEL A CORPUS MYSTICUM?

The answer is a decided No, if we understand by this term a non-earthly, metaphysical togetherness. Yet Israel ever was and ever will be a human togetherness. And as a human community Israel reaches a point where we are justified in applying the term "mystic" in a particular sense.

Mysticism was rejected in our (tabulated) scheme of the barriers against nothingness because mysticism teaches fusion

of God and Man as possible and desirable, a most abject idea to Jewish thought. However, let us look closely at the idea of "fusion," which means "to become one with——." As the mystic sees it, we can "become one" with God, or with nature, or with the one substance void of all particular qualities, the substance that underlies the diversity of all things, or with the ocean of subconscious life, or with "all mankind," although this last may pertain only to the Platonic "idea" of humanity. All this may happen when man is in a state of ecstasy. Such ecstasies are alien to Jewish life; we find them only occasionally mentioned. Neither the Founding Fathers, nor Moses, nor the prophets, nor the great philosophers of Israel got their revelations in ecstatic fits. They reached the highest elevation in a state of extraordinary clarity of mind.

None of these mystical attitudes is acceptable to the Jew. They are common in the various religions East and West. However, there is an element of truth in the idea of "fusion," or "mystical participation" if this is confined to the mystical union of MEN. Human beings can be fused into a unity. Thus human fusion is the only legitimate fusion wherein men need not give up their identity. But in this fusion they may very well give up their own confines, in which they are encrusted.

Thus human mystical fusion establishes a new, a higher realm of unity and integration that cannot be experienced on any lower level. When animals fuse into the uniformity of the species, such animal collectives remain conditioned by inexorable fate. No species—crocodiles, sparrows, lions, bees and whatnot, would ever be capable of any free action, conceptionally and ethically planned. Animals, conditioned by their species, know nothing of action, only of reaction, reflexes to stimuli. But—alas—is not man still all too near to these actionless collectivities! And even when he acts it is tied up with so much destruction, oppression, violence that it remains demonic like the forces of nature. Action is still unredeemed. It will be redeemed in the action of that human togetherness, which has reached the state of the sole, legiti-

mate mystical fusion. And this is the legitimate Corpus Mysticum!

Such a perfect solidarity—on the maximal level—would be an irresistible might. It would be capable of non-demonic action. It would liberate Man from his frustrations and his powerlessness. It is said: "And the whole people answered with one voice" (Exod. 19, 8).

ISRAEL REACHES THE HUMAN CONTINUUM

The word "continuum" is—as already pointed out—a key word of our time. It comes from modern physics and means the integration of space and time into a higher unity. Space and time do not disappear in this unification; they only reveal new aspects of their nature which have never been manifest in their state of separation. And so it is with men. New sides of human nature become revealed when men are integrated into a higher unity. The criterion for a "higher" unity is that it intensifies and enhances everyone. Unity of the highest order is needed to reveal what Man really is. The present modes of human association are either frail or negative, either ineffective or destructive, or mere functional transitory expediencies.

"Connection" was always a very difficult problem of philosophy. Connection presupposes a "whole," a totality where it can occur. Only with the help of the "whole" can "parts" be connected. The difficulty which confronts Darwinism provides a good example. Darwinism maintains that all species are variable, that one can go over into another and that there are transitions which connect them. But this is a highly controversial view, disputed by modern biology. The Scriptures, on the other hand, hold that the species are stable. But if this is so, how could they be connected with one another in the course of the evolutionary upsurge? They could be connected just as the steps of a staircase are connected because all of them belong to the staircase as a whole. In Darwin's view one step produces the next higher one. In the Hebraic view—which coincides with some advanced contem-

porary biological theories—all stages or steps emerge from the ever-present whole of the evolutionary process. The totality of evolution must always be included if we are to understand how "the parts" are connected. All species are branches on the "biological tree" in its wholeness, and no single branch or any interrelation of the branches can be understood without the "tree."

In other words: to connect "two," a "third" is always needed. To synchronize two clocks we need a third clock. The dualistic philosophies are in the same predicament. It is, for instance, quite impossible for dualism to answer the question how are "body and soul" or "matter and spirit" connected? Even to understand how individuals are connected a higher dimension is always needed. Therefore, as pointed out, the key to great problems is not to be found where they actually occur, but on a higher plane. This is why the best way to solve a problem is to outgrow it. This is why the present global situation seems so hopeless. All exits are closed on the plane of the status quo, which panic-stricken power groups try to maintain.

Integration, connection, unification need a higher "field" in which "to emerge." Each of such higher fields has autonomy against the lower field; that means a certain superiority and independence as regards the lower planes. Ideas along these lines were developed by the Spanish-Jewish philosopher Solomon Ibn-Gabirol. He showed that each state of existence is, as it were, matter or raw material in relation to a higher state. and each higher level is formative toward the lower level. (The "autonomous field" of modern science.) Matter therefore is a mere relation, a perspective view, not an intrinsic quality of things. Before God everything is matter (a very interesting version of materialism).

The highest autonomous field we know is the "Founded People." Nothing can overtake it. It is focused by truth. It carries the "Name." (The theophoric people.) The Name of Humanity is Israel. Humanity is the supreme autonomous field. On no lower plane will the solution of the human trag-

edy be found. It is only in the Human Continuum that action will emerge which is effective and not demonic. This is the true meaning of the famous statement: "Redemption comes from the Jews." Because the Human Continuum is indestructible it may be able to destroy the destruction; it may be able to conquer even death.

VI

The Redemption of Action

THE ULTIMATE PROMISES OF THE BIBLICAL REVOLUTION

THE EMERGENCE OF THE THEOPHANIC STAGE

MAN TO INHERIT THE UNIVERSE.
THE STAGE OF MASTERED PLENTY

REACHING THE AUTONOMOUS STAGE
ABOVE DEATH

THE REDEMPTION OF ACTION

1

THE EMERGENCE OF THE THEOPHANIC STAGE

MAGNANIMITY VS. PUSILLANIMITY

The Jewish promises are so great that they look like Utopias. Yet—a Utopia can be the strongest incentive for action. The decay of the incentives for work and for life are a most disturbing sympton of a global disease. Men are driven to act out of fear, hunger, sexuality, petty ambitions and vanity. The higher incentives have become ineffective, and even an object of mockery. Fewer and ever fewer find themselves parts of a totality that is inspirational, activating them for higher goals rather than making them settle down in smug complacency. Youthful enthusiasm is replaced by cynicism. A global confusion and a universal despair break down the soul in rapidly increasing psychoses. And no remedy can be offered because there are no mighty visions to stimulate higher incentives, to kindle a new enthusiasm. The goals are lacking in universality and purity; they cannot focus people into a true unity, into an "AM." And like grains of sand in a storm all are whirled around, aimlessly, concerned only with protecting themselves against annihilation. A genuine community is not available now, so chaos is the consequence. But the Jewish promises might be powerful enough to rekindle the incentives, without which Man cannot survive. It is just the magnitude of the Jewish promises that guarantee their realization. They, alone, may succeed in smashing through the first barrier—inertia and pusillanimity.

THEOPHANY—AND NOT THEOLOGY

Revelation, as the Hebraic view sees it, is not a mere subjective elevation of great minds; it is the emergence of a higher plane of existence. The evolution of reality goes through stages. There are three, as the Scriptures say: Creation—Revelation—Redemption. Each represents a higher plane of existence. Higher, because in each of the three the "Name" becomes manifest with ever greater intensity and clarity. This everlasting theme of Hebraic thought was recently taken up by the late philosopher Franz Rosenzweig (although he was somewhat too dependent on post-Kantian German philosophy and its metaphyscial terminology). His central thesis is: "God is with greater gravity the Redeemer than He is the Revealer, and with greater gravity the Revealer than He is the Creator." Herein lies also the reason for the ever-changing forms of the Divine Presence. The theophany is always new. Ever new theophanic planes emerge. The theophany for us today cannot be the same as that which came to Abraham or to the prophets. The emerging new theophany will be according to our present condition. It will occur in the midst of the emerging community of mankind. And it will certainly not be a theology. The Jewish promise is not to add one more catechism to the library of church catechisms. It is not concerned with a set of metaphysical axioms. It is concerned with a most concrete event: with the completely new alignment of all existing phenomena around a new focus; with the complete disappearance of the fictitious focus of the "threefold spook"; with the transformation of life from opacity into transparency; with the possibility of uttering the "Name."

It is said: "All countenances of the King are hidden in the abyss of tenebrosity." But if the "Name" is rightly used for uniting the lower and the higher world, then the darkness will be split and the countenance will appear (the theophanies) and not withdraw. The *Zohar,* commenting on Psalm 22, says that David prayed God should not ascend

too high and so abandon Israel. In whispering prayers Israel talks with God binding Israel to the Holy One. Not for one single hour should Israel cease cleaving to God, never allowing—as it were—that He withdraw into too remote heights. This is called "the secret of the indestructible connection." The theophanic revelation aims at a concrete change, not only at a different interpretation of an unchanged *mamser-world.* When men unite in genuine togetherness, this will be the signal of a new theophany.

THE COMMERCIALIZED GOD—THE IDOLATRIZED COMMERCE

The severity of the religious crisis cannot be understood without an analysis of one great problem: How could Marxism assume the character of a religious creed? Like most very controversial questions this, too, is obscured. But it must be faced. Least of all should a sincerely religious person evade this issue.

Marx gives us a clue in his well-known statement that so far the philosophers have only interpreted the world, while what is needed is to change the world. It is this accent on concrete change which fascinates people. It is the tough concreteness of a far-reaching Utopia that rekindles the burnt-out incentives for life. Touching the point where it comes to concrete change is always as much a fascination as it is a challenge. And this is also the point where the deepest roots of an impatient revolutionism and a passionate Messianism meet. It is a new theophany and not a theology that men are looking for.

The cause of the religious decay—as pointed out—is the superseding of the Biblical Revolution by theological fictions, which eventually lose their hold on Man's mind. In Hebraic enlightenment these fictions are unmasked as the idolatrized images of fear, escape, aggression, resistance against change, egotistic self-protection, autism, death-wishes, inability for togetherness, absence of love for man. Scrutinizing why just these negative sides of human nature supply the raw material for idolatrization, we see how the inhumanity of these urges

unmasks the inhumanity of the idolatrization urges. They, in turn, unmask the nature of the objects, which lend themselves so readily to be idolatrized.

The satanic involution of mankind into thinghood cannot tolerate anything that would be superior to it. We have encountered already the fallacious argument that the Sabbath can hardly be kept any longer because of the clash with economic interests. As if the Sabbath was not created for the very purpose of establishing an order that is superior to all work! As if the Sabbath restrictions did not aim at the limitation and relativization of the production process even at the expense of economic interests! The Sabbath, as it were, limits even the work of creation and establishes the higher realities of revelation and redemption. But the adversary must try to usurp the place of true reality and must lower Man beneath the process of production for the subsistence of life. Man had to be debased to this state of utter depravity by the idolatrization of the commercial incentives. The image of the commercial values was enthroned as the focus of a *mamser-world,* safeguarding itself against the revolutionary inroads of a new theophany.

THE COUNTENANCE OF MOSES AND THE COUNTENANCE OF ANTI-REALITY

With the appearance of the new theophany change will come and it will go to the very root of what we call "reality." "Real" is a term we apply to the things and to the powers; and also to images which we enthrone as "real." This is sometimes done in profound philosophical speculations. The philosophies of the Far East have developed ideas of absoluteness that grew out of the attitudes of non-attachment and non-action. These philosophies were interpreted (in this treatise) as infantile because they were probably untouched by the Biblical Revolution. With the Hebraic principles intruding now into the Far East via social and scientific influences the test will be made whether this ancient

mentality has any chance to endure. Very little may be test-proof.

On the theophanic plane our conceptions of what we call reality will melt away. There is not the same reality in the fruit-tree of our dreams of the night and in that in the farmer's yard, or that of the biologist or the physicist, or of the neutral onlooker, or of an insane person to whom the tree may seem to be a monster with threatening arms. The "reality" of the phenomena will be changed like the face of Moses when he descended from Mount Sinai after God had talked with him. As it is described, the face of Moses radiated light, reflecting the light of the Divine Reality (Exod. 34, 29–35). But the faces of men are still somber, reflecting the darkness of abysmal anti-reality. Divine Reality is *Kadosh* (Holy), is *Tamin* (Whole, United) and *Tahor* (Pure, free of *Tumah*). Holiness is elevated above everything, transcending but also present, and not in a Beyond. This immanent transcendence is, as we have seen, the meaning of Holiness in the Hebraic sense of the term. Holiness is antagonistic to thinghood; God can never become an "object." Things are still contaminated by social corruption. Therefore, nothing can be transparent. Reality remains obscured behind the "veil of things" (Bergson). "To be real" is rather an anticipation of a world to come, of the emerging world (*Olam ha ba*). The phenomena of which the world consists are placed, so far, in a framework of unreality, even of anti-reality.

SHALOM. THE THEOPHANIC PEACE

Peace cannot come unless Total Change comes. Says the great logician Wittgenstein: To change facts means "that the whole must wax or wane." The theophanic change challenges also the most fundamental of all functions, for which we use the word "to be," "to be real," "to exist." The conception of reality can be totally perverted by idolatrous behavior-patterns. As pointed out: according to Hebraic thought, reality is not a quality that belongs to truth

as well as to corruption. "To exist" is not a general function attributing to everything the basic property "to be real." Existence is a conception deeply imbued with ideas of thinghood; and things can be owned. What exists can—potentially—be owned. But Divine Reality cannot, and moreover need not be owned, because the reality emerging on the theophanic plane is an ever-present reality. It is not an absent or intermittent reality on the scarcity level of social corruption. The Hebrew tenet holds true: with everything we consume now, we have used up part of our share in the world to come. This is a most profound statement and concerns the intrinsic absurdity of existence. Up to now there is no "something" that would be legitimate. The "nothing" holds the priority. This basic paradox will disappear on the theophanic level.

The very conception of "to be" will then be fundamentally changed. The thinghood-character of existence will vanish. The laboring in the employment of this anti-reality will be lifted from all the things. Consequently the element of power will become unnecessary. Power is only a compensation and not a cure for weakness. And since power is the root of insanity, the path to mental and psychological sanity will then be open. From the sanity of Israel advice will come on how to heal the basic schizophrenia of Man. With the basic schizophrenia gone, the social schizophrenia will also disappear. The cure of the basic and of the social schizophrenia will be mutually helpful. The vicious circle of "growth stops growth" will be reversed into an affirmative circle. When the unification of mankind becomes the irresistible will of positive Man, the "stop-mankind" obstruction of negative Man will be crushed. The affirmative circle will revolve around the "Jechidah of Humanity," the unbroken oversoul of humanity, this highest of all created beings.

The unbroken soul is joyful. "Soul" is essentially a state of joy. Soul is just another word for man's joy. It is said: "*The Shechinah does not dwell in sad souls.*" Therefore the theophany of the Shechinah, returning from exile, will not occur

as long as our sadness prevails. The idolatrous mind is the sad mind. Only the joyful mind can be a peaceful mind. Said the prophets: there will be no peace for "negative Man" (Isaiah 57, 21), because he cannot but lie when he says "peace." The Jewish promise that the exile of the theophoric outcast will end is the promise that also the exile of Man will come to an end. Thus it is a promise to all outcasts and the hope for the lowly. It is the legitimate promise of Peace.

2

MAN TO INHERIT THE UNIVERSE. THE STAGE OF MASTERED PLENTY

"TO MAKE A LIVING IS MORE AMAZING THAN—

the miracle of dividing the waters of the Red Sea," so goes a Jewish saying. The wisdom and the irony of this sentence is an outcome of Israel's bitter age-old experiences. The Jewish mind, a mind never befuddled by ideologies that cover up social chaos, has long been conscious of the complete inner absurdity of the economic fundament of modern life. The passionate mental clarity of the Jews has always understood why man in his struggle for the economic basis of his existence was whirled around in an exitless vicious circle. The Jew has always known this was an innate disease of social patterns, doomed again and again in the "spiral of idolatry—perversion—murder."

Men in previous periods of history could easily be persuaded that "poverty comes from God," that scarcity is the normal destiny of humankind, and that to master abundance was no more man's business than to master earthquakes, hurricanes, epidemics. Such a belief could be sustained in the pre-technical and pre-scientific ages, which only recently ended. The first decades of the nineteenth century were still almost pre-technical. In our era the broad masses doubt whether scarcity is really "natural and unchangeable." The more infantile ages could run a scarcity-economy and even accomplish a relative stabilization of such a pattern of society. But with the advance of science and technology the

old scarcity-society is irrevocably upset. Scarcity becomes mere backwardness, superfluous drudgery, an anachronism. But simultaneously we are utterly incapable of mastering the abundance we have learnt to release.

The discord between our scientific, technological evolution and our ethical and social immaturity is so flagrant there is no need of describing it here. This discrepancy is an alarming symptom of the global disease. This gap between our ethical and our technical faculties is rapidly widening. And the bewildered man of our apocalyptic time is harnessing his most glorious faculties against himself. Horror-stricken, he is preparing for his self-annihilation.

The most natural activity of man, to produce what he needs for a living, has become the most problematic. Plenty becomes a nightmare. A good crop can be a misfortune. To create life is to destroy life. Ever faster the production process is spinning into a spiral of annihilation.

WHEN? ON THEOPHORIC MATURITY

The inevitable debacle of the perversity that makes an absurdity of life does not come as a surprise to the Jew. The genius of Israel has so often witnessed the crises of this perversity and how the many patterns of culture never survived that critical moment. With a trembling heart the Jew also knows that this time the crash signals a relentless showdown. Why did this supreme test not come earlier? Its coming depends on the degree of Man's theophoric maturity. It is, for instance, reasonable to ask why the great discoveries of science and the great inventions of technology were not made many centuries ago. Certainly not because men were not "intelligent" enough at that time. It was because they were not sufficiently influenced by the Biblical Revolution to liquidate the level of magic that held them in the throes of pre-logical, pre-technical frustrations. The revolutionary pulsion was undone again and again by retrogressive urges. Even today we are not safely guarded against new inroads of the basic perversion which, however, seems to be reaching its

own borderline. This time the "NO" aims at a decisive blow, not only at a delaying action.

MAN IS WEALTH. POVERTY IS TREASON

Whether Man is the center of nature and the aim of the universe, or whether he is only a tiny by-product of its infinitude, this is certainly a most controversial issue. It is even the very theme of human history. The answer of the Jewish Torah is in the affirmative. The Jew holds that Man indeed is the *Adam Kadmon*. That is: the whole of the universe focused, the cosmos condensed. The cosmos as a whole is "Man," not actually in his present condition, but intrinsically. Man, then, enshrines the infinite wealth of the universe. Man, then, is intrinsically rich. Man, then, is intrinsically glorious, like the majestic mysteries of the universe.

Yet—this abundance is tied to Man. Without Man it remains chaos. And it will eventually become *mabul* (the *great deluge*, as pointed out before). And here is the Jewish answer as to why so far it has been impossible to master abundance, and why so far scarcity is Man's lot: Our actual systems of life are systems without Man. Man is omitted from the economic process. The basic split, the basic brokenness of Man has surrendered him to thinghood. Therefore the production process can only follow the thinghood rules, but not human rules. "Plenty" must become *mabul*. Plenty is not only plenty of consumer's goods. It is also abundance of power. The lust for power is even stronger than the lust to own things. This is why those in power resent an economy of plenty. Plenty for everybody, so easily attainable at the present stage of technology, would establish an independence of the broad masses and thus deprive those in power of their grip on men. In the frame of Jewish thought power belongs to the realm of "antireality."

Why can abundance not be mastered? Because the master himself, Man, is excluded from the production process or subordinated to it. This dehumanizes Man and makes work an absurdity. Plenty cannot come if the conditions are pre-

human, sub-human or anti-human. It can only come if conditions are human. It presupposes Man.

The stage of mastered plenty is the plane free from murder, as the theophanic stage is the plane free from idolatry. The Jewish promise to restore Man by restoring Man's genuine *madriga* (the primal human plane) is also the promise to make abundance workable. It is the promise that Man shall inherit the universe because Man has been created for abundance.

3

REACHING THE AUTONOMOUS STAGE ABOVE DEATH

"AND ALL TEARS WILL BE DRIED UP"

This prophetic word proclaims a hope, but it does not belittle the reasons for the tears of mankind. Where death is there are tears. Jewish thought never participated in any of the various attempts to belittle death. The Jewish mind never accepted the idea that, after all, death is an illusion because Man does not "really" die. Nor could any other of the various conceptions of immortality be integrated into the system of Jewish thinking, such as, a spiritual part of man will survive. This would be a kind of bodiless specter. Or: the ideas of unending transformations or transmigrations of each soul. This would be a remnant of animistic times. All these "consolations" belittle death because they assure us that we do not "really" die. No such ideas are in the Scriptures. Rightly it was stated that the "Old" Testament did not mention immortality. To say this was so because it was taken for granted and there was no need to mention it, would miss the pivotal point. The reality of God was also taken for granted, and yet the "Name" is the central word in the Torah.

That Man does not really die, was proclaimed by the satanic power, the serpent in Paradise. To belittle death is satanic because it belittles life. It deprives life of its inexorable earnestness. This solemnity towards life shapes the Jewish behavior-pattern. To Jewish insight death is an overwhelm-

ing reality. Death is a frightful fact, laden with the abysmal horrors of annihilation. To Jewish thought there is no use denying that we die or consoling ourselves that we are merely passing over into a sublime prolongation of life. We all die. That is the condition of Man now. Even a hereafter would not be safeguarded against the grip of death.

The Biblical Revolution has taken from Man all illusions about death. But the very same revolution pursued a greater goal than offering consolations by philosophizing away the bitter fact of death. This goal was to remove death factually from the world. And death can be removed because death—as the Biblical Revolution proclaimed—is not an intrinsic condition of reality. The prophetic word gave Man the unsurpassable hope:

"AND DEATH WILL BE SWALLOWED UP IN VICTORY"
(ISAIAH 25, 8)

That death is not fundamental but accidental, not an original unalterable property of life, is certainly an insight, which deeply influences our aspects of the world. Death, then, is a disease of life, not the normal condition of life. It is fallacious to identify death with finiteness. The limitation in space and time always allows positing the concrete facts in a very affirmative way. A clearly defined finiteness is the prerequisite for attaining concreteness. To be finite is not the same as to be perishable. What is concrete is not perishable as such because of its concrete finiteness. Perishableness and death are corruption. This is an axiom of Hebraic thought. Death is a state of perdition, of being lost (*avadon*). Death cannot be understood as a mere termination of each individual life. It has a deeper root; the root lies in the *Tumah*, the impurity that permeates the world. And this impurity has its origin in the unreality, which is the product of our transgression of the three absolute prohibitions, of idolatry, murder, perversity. A demonic anti-reality springs from that basic corruption and putrefies the genuine reality. This corrupted, fictitious reality is continually being eliminated. With the re-

covery of Man from the basic schizophrenia the uncorrupted reality will be restored. The genuine human being is free from perdition.

"FROM DUST—

is Man made and to dust he will return"—so it is said. Another sentence reminds us that "we come from an evil-smelling drop and go to the place of vermin." These harsh sentences state that Man was not able to hold his *madriga,* his genuine level. He sank back into nature, into the raw-material of which he was made. In modern scientific terms: disintegration of an "autonomous field" into its antecedents. Man is an "autonomous field"; that is—a level which has reached independence over and against all preceding stages that lead up to that level. Man is a specific structure of reality, a sphere superior to all other spheres. Scientifically speaking: Man is on a higher "level of integration" than all other beings. This means: his inner unity is—potentially—stronger than any other known, though actually he is still deprived of this powerful unity, because he has not overcome the fundamental cleavage in himself. In other words: there is no eternal fate that is turning Man back into dust time and again. This relapse is not a primal condition of Man; it is an acquired perversion. Thus the disintegration which we call death is not a normal quality of life, but a state of corruption that can be removed from reality. If the *Tumah* is removed, perdition would be taken away from reality. It is above all the social corruption on which the *Tumah* thrives. It is the murderous life that breeds *Tumah.* It is in this dance macabre —of corruption, of murder and of idolatry—that death gains momentum. But as it is said in the *Song of Songs* (8, 6): *"Love is strong as Death."*

THE BANKRUPTCY OF "COMMON SENSE"

What is dead belongs to the past, and what belongs to the past no longer exists. Yet—is this indeed so? This fallacious conception of the "past" is liquidated by modern

physics. Never did it have a place in Hebraic thought. What is past does not fade out of reality; it is only not "operating" in relation to a given observer. As a Kabbalistic saying goes: *"Nothing is lost, not even the most fleeting breath of our mouth."* The past is just as relative as the other time relations. The past refers just as well to a reference-frame that is relative and by no means absolute. The past can still be activated by the whole. This is why "all" tears can be dried up, even the tears of the past.

The view of the universe that "common sense" has, needs a thorough revision in the light of the relativity theory. The world is indescribably different from what common sense believes it to be. This highly technical subject, particularly in its relation to the Jewish aspect of the universe, is difficult. Yet, it is imperative that this new vision of the cosmos become a subject of Jewish philosophy. Moreover, the kinship between the new mathematical cosmos and the basic ideas of Jewish cosmology indicates a step made towards higher insights. Our traditional ideas about immortality are based on pre-scientific philospohies and their misconceptions about Absolute Space and Time. These paganistic fallacies of "common sense" were fundamentally alien to Jewish thinking from the very beginning.

The promise that "death will be swallowed up forever" has no limitations in regard to the future or the past. It overtakes Time. It will restore Man's primal dignity.

BEYOND "CONSOLATIONS"

It is said: *"the Zaddikim do not really die,"* and that *"the pagans are not alive."* (The *zaddik:* the righteous man, undivided, a united whole, *tam.* The pagan: bound to his mere natural origin, split, weak.) These two sentences tie life and death to ethical purity and mental clarity. But they do not attribute imperishableness as an intrinsic quality to the soul, whatever its actual condition may be. It is also said that there would be no death if there were no sin and that each of us is taken away from this earth because of his

own sins, not because of Adam's sin. A profound Kabbalistic tenet teaches that the *zaddikim* could create life if they decided to do so. Because of his corrupted condition Man no longer has this creativeness. The *zaddikim* are the harbingers of the regained original *madriga* of Man.

The *Kaddish,* the mighty prayer in confrontation with death, does not offer consolations for survival based on metaphysical qualities of the human soul. The sole content of the *Kaddish* is the glorification of the "Name," thus challenging death by proclaiming the One True Reality as the one true consolation. The supreme hope, therefore, is not placed in the preservation of an animistic ghost, but in the absoluteness of the center outside of each soul, the center which focuses all of us. The true center of Man has also the name *"Our Righteousness"* (*"Zidkenu."* Jerem. 23, 6). This is the consolation of the *Kaddish.*

Man is not revolving around himself, for if he did he would die. Man is open; he is the open being. It is Man's openness wherein our hope lies. The remoteness of Man's reality is ultimately his faculty for closest nearness. Among all creatures only Man understands the language of remoteness. Man himself is the very being of remoteness. Because of his transcendent nature he can extricate himself from the opacity of the *Tumah.* He is destined to see the fulfilment of the promise: *"And death will be swallowed in victory"* (*bilah ha maveth la nezach*).

WHERE ARE THE DEAD? THEY ARE AMIDST US

They are in the world. In the same world where we, the living, are. And because this world is in the grip of corruption, of idolatry and unreality, we, the living, share in the same ultimate condition as the dead. There is death even amidst life. The dead have not gone into a realm of imperishableness. And we, the living, are not in a world of absolute perdition, though nobody is really alive yet. We all, the living and the dead, are indissolubly tied together. There is no leap from death into eternity for the individual

by merely passing through the somber exit at the end of life. There is no private survival. We all are one indivisible community of the dead. The liberation from death will come to the *Human Continuum,* and by this transfiguration it will come to each of us. To the two roots of death, corruption and idolatrous anti-reality, belong also loneliness (*Hitbadeduth*). Death is a form of utter loneliness (as previously pointed out). This is the horror of death.

Whatever the difference may be between "to be in life" and "not to be in life any more," it is not the passing over from finiteness into a mere bodiless-prolongation of life. Finiteness, limitation, is not perdition; it is the prerequisite for the "only once," "never twice," "never again." This uniqueness is the fundament of concreteness, of character, of everyone's eternal place in the concatenation of reality. The dead are inaccessible, they are veiled, remote, de-actualized. But they are not annihilated. The dead are still in our midst, with us, the living. They are waiting. We are acting. But our action is still far from real action. Soon we will be the waiting and will have to rely on the actions of those who will come after us. But the totality of humankind is never actionless.

THE UPRISING OF THE DEAD

And we all, past and future generations, WE ARE. We are overwhelmingly in the world. Tremendously are we entrenched in the world. WE ARE! This mighty fact overtakes all the indirectly derived ideas about immortality.

The world we are in, we, the living and the dead, is not yet free from *Tumah.* And therein lies the bitter rule of death. Nevertheless, all of us are persisting in the Holiness of the *Human Continuum.* And this is the "Heaven" of immortal life. In the absolute togetherness of the people we are immortal. The dead are, in Biblical language, collected in the collective of the people. In the people everyone lives on in his identity. As in a beautiful mosaic each little stone gains its significance by the specific position it occupies in the totality of the picture, so everyone reaches his maximal poten-

tiality in the people. Everyone is a billionfold multiplied in the billionfold unity of the Absolute Collective.

We are alive forever in the Holy People. But we are only as much alive as the people is alive. And we are as much dead as the people is dead. The social corruption which obstructs the realization of the Human Community deprives each and all of the eternal life. The sphere where we are imperishable has not been established yet. The liberation of the *Human Continuum* from the slavery of the "Three Slaveholders" and from the basic split will signal for all the dead the hour of their resurrection.

4
THE REDEMPTION OF ACTION

WHERE IS THE DEEPEST HOME OF ACTION?

We, the living, are the acting arm of the world. In us the totality of mankind, past and future, is active. Whether the dead, who are preserved in the wholeness of mankind, have any activity of their own, this we do not know. Are they only slumbering and waiting for the Messianic restoration of all creatures? Have they passed from actuality into potentiality? Or is theirs an actionless effect, like the effortless radiation of light? Are they effective because of their share in the reality of the "WE ARE"? "To be" is perhaps a higher degree of effectiveness than "to act." But our duty is to act. Life is action. This is so taken for granted that we fail to penetrate deeply into the enigma of action. It is indeed enigmatic why we should act. Is it only because of a "must"? Such action would be merely a reaction; that is a reflex to a stimulus, not true action. That action does not really exist is the belief of all philosophies of "determinism," of "behaviorism," of "reflexology." In the philosophy of the strict determinist Spinoza, there is no place for freedom, which was a main reason for his excommunication from the Synagogue.

In the entire course of Jewish thought freedom is resolutely affirmed. The Biblical Revolution established the freedom of Man as the criterion of Man's dignity. The problem of action almost coincides with the problem of human freedom. Action has a meaning only as free action. The realm of freedom in the universe is "MAN."

WHAT IS MAN? ACTOR OR SPECTATOR?

The Hebraic axiom of freedom has been strongly contested in the history of thought. Not only by the determinists, but also by most of the Christian denominations, (at least as far as they are derivations of Paulinism) which do not unambiguously affirm freedom. Their axiom is that Man is under the curse of God, and because this occurred already in Paradise, he actually has never been free since. This fallacious interpretation of the Biblical text is utterly antagonistic to the Hebrew view which proclaims that Man is free and has never lost his freedom.

Later philosophies took up this problem by raising the question whether Man's genuine nature is contemplative rather than active. French philosophy, e.g., Descartes, Malebranche, maintains that in contemplation lies our profoundest life and that action is superficial, a mere expediency. Human life and its profoundest is restful. Only God acts; we humans are mere spectators. Man is not a genuine center of action. Action, these philosophies taught, is not intelligible. We cannot even understand how our mind can possibly act on our body. It is God who acts in connecting these two sides of Man. Here we touch on a very profound aspect of the problem: action is conceived as Divine. When Man acts—and Man should act—then he must live up to his Divine destiny. He must accept the responsibility that goes with being free. Jewish thought is aware of the paradox involved in human action.

Spinoza, closely related to these contemplative philosophies, teaches that the wisest attitude is a quiet resignation to the inexorable nexus of causality, by understanding it as coming from God. The fatalistic character of this thought is obvious. It reminds us of Islamic fatalism *("Inshallah")*. In the Mohammedan system action is also paralyzed.

CHALLENGING THE NON-ACTION PHILOSOPHIES OF THE FAR EAST

The religions of the Far East are even more antagonistic to action. The mighty philosophies of India take a completely negative stand. They negate life as meaningless and thus jettison action as promoting illusions and prolonging the unalterable sufferings of all creatures. An even deeper insight into the problematics of action has been developed by the age-old philosophies of China, particularly by Taoism; e.g., what is good and is truly effective happens "of itself" (*Wu Wei*). Our interfering in the harmony of the universe merely releases the chained demonic forces. Here action is still destructive, and on this basis the Chinese developed an applied philosophy of great wisdom. This philosophy is being challenged by the enormous transformation this old culture is now undergoing.

It is not easy to see the connection between the religions of the Far East and the prehistoric animistic and totemistic cultures. The prehistoric patterns of life were challenged by the Biblical Revolution and by the consequent fight against magical cultures. But the religions of China and India remained almost undisputed. Only now have the fundaments of these archaic ways of life been shaken in an earnest confrontation with the spirit of worldly initiative. Because this initiative of modern man has its "deepest home" in the Biblical liberation from prehistoric paralysis, it should be realized that the present awakening of the Far East and of India is their first rigorous confrontation with the Biblical Revolution. And this ushers in a new stage of human evolution. In the light of Jewish philosophy it becomes manifest that these ancient religions are prolongations of prehistoric mentality, gigantic relics of primeval magic. Therefore they offer an opportunity also for modern man to relapse into archaic behavior patterns. Magic is the supreme substitute for action. All kinds of symbolism are essentially magic; even in modern life they are applied by substituting fictitious activities for

true action. The arts too, in the light of Jewish criticism, carry an enormous ballast of magic, of substitute action. The artistic performance is often a way to evade action.

IS PRACTICAL ACTION PRACTICAL?

So it appears as if practical, or even mere technical action were the only true action. To provide food and shelter, to run hospitals and railways, to print papers and to build roads—all this is positive action. And yet in our actual doings it becomes manifest what is problematic in action. Why then is there in action also a strong component of destructiveness? With our action we interfere only too often with the peace of our fellow-man, dislodge him from his legitimate place. When it comes to action we mostly lower our ethical demands.

Why are our actions running into the aforementioned vicious circles? Why is it that our practical actions are still indifferent to the ethical evolution of mankind? Why is even our amazing technical progress unable to raise Man to a higher level? With all our practical actions we remain frustrated and stale. Can action be effective and yet not demonic? Is action forever doomed to contradict itself?

Since the Jewish view affirms action so passionately, it is up to the Jew to show how action can be redeemed.

THE TWO GREATEST OBJECTS WE CAN APPERCEIVE

Non-action!—Demonic action!—Substitute action!—Frustrated action! Obviously man has not yet succeeded in coming to true action, except for a few elevated moments. Our humanness has not yet permeated our naturalness. The world of wisdom, of knowledge, of insight (*"Chochmah," "Binah," "Daath"*) has not yet lovingly embraced the world of action (in Hebrew called *"Jad,"* "hand"). Unification, the origin of positive action free of destruction, has not been achieved. The highest organs of our body—the ear, the eye, the hand—are not yet fully integrated into a perfect unity, they are not fully human, so far.

Among all the impressions we get there are two which are supreme. Of all we apperceive nothing is greater than the Human Face and the Spoken Word. These are the two "maxima" we can experience. Between these two poles of our concrete existence the current of life flows. "Life"—that is the Hand. The human hand occupies an exceptional position. No animal has a real hand. Even the best developed tactile organ of higher animals is still a foot. The hand has changed the structure of our brain. The brain and the heart are a unity. But actually a deep schizophrenia cleaves this unity into two organs, which continually fight one another.

The unity of the human organism has not been established so far, because the two "maxima" the face and the word, do not yet function as maxima and as the poles of the "current" of life. The human eye and ear are not fully emancipated from their animal-heritage. The eye and the ear of an animal may be very sensitive, but only physiologically sensitive. The animal sees and hears only what it needs for its immediate purposes.

And what is it that the human face is "facing," what is it that the human ear is hearing? The face looks at what can be "shown" only but what cannot be said in words; that which is unique, the "Only Once." The face "faces" things. It looks into the world. The face is the external manifestation of each individual character. And what does the ear hear? The word that comes from the neighbor. The word that addresses the fellow-man. The word carries what is general, what is universal, what can be said but not be visualized. Our language carries the highest words, even the "*Name.*" It is significant that the supreme axiom of Judaism, the "*shma,*" begins with: "Hear" Israel. The word transcends. It is like an exit through which our life opens up into the infinite. The face looks into the inner profundity of the world. The word speaks to men in their togetherness. And it is only the word that can commute between God and Man. Thinking too is speaking. Thoughts are words. The pure thought is using words that are free from pictorial connotations. There-

fore Jewish philosophy has often contended that "thought" cannot apprehend itself in any pictorial form. Our mind is not "visualizable."

Only where the two poles, the face and the word, are real "maxima" do we find a real hand, a human hand. The ritual of the "washing of the hands" aims at making the hand pure, pure for action. When the face and the words function as maxima, they make our body transparent to the Divine Light. And this is the purpose of the Jewish ritual. It is concerned with preventing any opacity of the body. It establishes the vision of the "Holy Flesh."

THE REDEMPTION OF ACTION

Man is absolutely free. This is the granite fundament of Jewish ethics. It does not deny that Man is up against enormous obstacles. It only states that there is a principle in the universe that makes for freedom and is capable of transcending the nexus of causation. This principle is Man. Although it is difficult for Man to be free, it is not impossible for him to be free. It may be difficult to conquer the highest mountain peaks of the Himalayas; it is not impossible to do so. Again: the mightier the task the greater the freedom. Freedom is action; action is freedom. But it is also true that action is tragically unredeemed, vacillating between destruction and frustration. It is a question of life and death that action be redeemed from demonic paralysis and so Man's intrinsic freedom be restored. Action is—as it were—always waiting in Man to be released. It need not be implanted like a strange force from without.

Three points have to be considered when we act: From where does action come? On what object is action working? Toward what purpose is action directed? The origin, the object, the aim of action.

Who is it that acts? It is Man split. Action—so far—comes from abysses of schizophrenic cleavages. Action comes from the broken Adam; it comes not from fullness but from scarcity, not from a plus but from a minus; it does not come

from an undivided mind. Only when action comes from an undivided human totality is it free from destruction, from violence and injustice. Only Man who is Total can be benevolent. Only the unbroken wholeness of humanness is capable of producing creative action. The frustrated victim of the No-Society remains impotent, demonic.

What is still the object of action? A spook. The threefold spook. But in a fictitious reality action must fail. The antireality of the images, of the powers and of the things eludes our action; so as with the specter in the spook story when we try to hold it, and our hand holds—nothing. Fictitious reality does not lend itself to true action, only to magic. Irreality calls for magic. And magic aims at power. It is, as we have seen, murderous.

What is still the aim of action? Power. Unredeemed action cannot be ethical action. But deep down action knows that action verily is love and love is action. Yet, love is still a stranger in the *mamser-world.* Love is an outcast. The theophoric outcast, Israel, is the passionate lover of Man.

THE BEARER OF UNIFICATION

And this is why Israel has always been the living anticipation of action redeemed: Israel is the workshop of unification. Because only from Man-Unified can action come that is free from demonic destruction. Even of a generation like the one that undertook to build the Tower of Babel the Scriptures say (Gen. 11, 6): *"Nothing will be restrained from them because the people is one, and they have all one language."* Yet—why did they fail? And why did their language "wither?" Because they did not unite the *"Name"* with the people. They wanted *"to make a name for themselves."* They were "taking the 'Name' in vain." That means, they attached the "Name" to irreality, to their own fame. They were far from a true unification. Their language collapsed. A mere agreement upon some purposes is no unification. As it is said (Hosea 2, 17): *"the names of the idols (baalim) will be taken away from the mouth of the people*

(*Ami—My People*), *and their names shall no more be remembered.*" This means: what is impure will be rooted out from perpetuity.

Israel has a Name (Gen. 35, 10). The name "Israel" proclaims: God rules. He not only "exists." Israel knows the "Name" and knows how to tie the people to the "Name." Israel is the people of the *Jichud.* The *Jichud* is the reunification of the exiled *Shechinah* with God, of God's presence and of God's remoteness, of His challenging nearness and His all surpassing Holiness, of the ineffable Name and of *Elohim* (*Adonai Hu Ha-Elohim*).

This would end the theophoric exile. But this end cannot be enforced by any demonic action. Prior to the *Jichud,* action will have a full measure of destruction and frustration. But action by Man who has regained his unity will be almost irresistible and sane, and it will reveal the sameness of action and love.

The *Jichud* is the unification of the people with the "Name." But the "Name" can be attached only to a righteous and full togetherness. "*Israel is the people lifted up to the 'Name'*" (Deut. 33, 29). There is no unity yet. It has been said that reality is a "system," a unity only for God. For Man it is still a paradox, although Man should accept this Divine paradox. A reality that was a unified system for Man would still be untruth.

The way of the Founded People through history is the "Haggadah" of the *Jichud,* the story of unifications. It is the story of those Jews of whom it is said that they performed the *Jichud* even in the chores of their daily life. There is a story, handed over by tradition, about one of the men mentioned in the first genealogy of the Book of Genesis. It is said of him that he was a shoemaker. When he was sewing the soles to the shoe, with every stitch he connected the *Shechinah* with God. This story should not be misunderstood as a tale of magic, so common to most religious. Here it clearly aims at the profundity and solemnity of everyday life. These unifications can rightly be called "miracles" because to work "miracles"

means surpassing the "normal" or "natural" actions. To the full togetherness all righteous aims are attainable. No barrier is insurmountable to this true miracle: the acts of unification.

Infinite joy radiates from a unified soul. But this joy will not persist in loneliness. The joy of the Jew is great. It is not lonely. It is the jubilation of togetherness. And this is why the joy of the Jews is a Messianic Message for all.

VII

Now

ON THE VERGE OF A NEW STAGE OF HISTORY

Postulates for Immediate Action:

THE ORDER OF THE DAY

THE EXAMPLE

THE VISION

1
THE ORDER OF THE DAY:

The emerging undivided mankind will become aware of its deep kinship with the Founded People and will understand how profoundly its destiny is tied up with the destiny of Man's Israel-faculties. To undertake the refocusing of the Jewish People means pioneering towards greater universalism. It establishes a higher dimension of universalism, obliterating earlier and less profound patterns. It creates the nucleus of a tremendous challenge. The clearer the crystallization of this nucleus the better its fitness for global inter-action to promote general welfare.

FOCUSING THE JEWISH PEOPLE

To establish a New House of Jewish Learning for the Jew of today.
To apply the eternal Jewish truth to this Hour of Destiny.
To detach the Jewish Truth from the Confusion of obsolete Ideologies.
To detach the Jewish Truth from an obsolete ecclesiastical Verbiage.
To detach the Jewish People from the Paralysis of outgrown Ways of Life.
To detach the Jewish People from Middle-Class Frustration.
To detach the Jewish People from a dying Civilization.
To detach the Jewish People from the decaying Empires.
To make the Jewish Workman the Mediator to bring Unity to the People.

To integrate the Jewish Avant-garde and the Jewish Groundswell.
To embrace the great Jewish Minds still outside of the People.
To address properly the New Generation of Jews.
To establish permanent Contact among the Diaspora in the many Countries.
To make the six Million murdered Jews articulate.
To line up the Jewish People in the coming Global Showdown.
To polarize the confused Discords of today into creative Tensions.
To bring East and West into a creative Polarity.
To unify by Intensification.
To build the Ark saving the threatened Treasures of Civilization.
To bring to each Place to which the Jew is coming the Peace of Israel's Soul.

2
THE EXAMPLE

IF TEN JEWS WOULD TAKE THE INITIATIVE—

and make the next step on the Vertical Way, the coming of this new stage in Jewish evolution would be secured. Ten men can turn the fate of the world if they are focused by truth. Ten are mighty in solidarity. Ten are irresistible if their determination is unswerving. Are there ten such Jews? If not, it could signal the end of the Jews. But there may be thousands of such "Tens." And many among us may potentially be such a Ten, without being aware of it. Looking at the incandescence of Jewish history we may also expect greatness now.

The history of revelation is reaching a new stage. The precise moment may not yet have come for the "Ten" to emerge from the profundity of Israel's silence. The Holy language can also be deeply silent. To be silent is not to be mute. We are not always prepared to speak, to address others, to say the words of truth. There is no "court" to speak with authority. Although it might be premature to build the "Sanhedrin," the urgency for doing so is great. Example will always be the most convincing argument.

TO CONTINUE ISRAEL'S ETERNAL DIALOGUE

The step now impending for the Jews can be made only in continuity with previous steps. This continuity of the Jewish tradition is bound up with three of its greatest creations: the *Talmud,* the *Kabbalah,* the *Shulchan Aruch.*

These three endeavors to shape Jewish life came to a standstill centuries ago. Can they be continued?

THE TALMUD

was the people's public discussion on the application of the Divine Law to the changing situation. It was a discussion scrutinizing new facts and conditions as regards their place and legitimacy in the whole of the Jewish tradition. It analyzed the very function of logic in the light of Biblical logic. The Talmudic law, unlike the Roman law, was not a police-law. It was based on faith in man and trust in his fellow-man. It meticulously settled all human affairs in accordance with the Divine Order rather than with power. The Talmud confronted the tiniest details of daily life with the demands of absoluteness, applying an unprecedented logic of Holiness. Individual scholars still pursue such trends of thought, but the people's discussions are discontinued. We have no Talmudic analysis of our time and its new and specific problems. Exploring our actual situation by means of Talmudic methods would be epoch-making.

THE KABBALAH

represents a supreme effort at a philosophical depaganization of the universe. An enormous part of the world was outside of the Jewish sphere and only slightly influenced by the Biblical Revolution. It was a maxim of the Jewish tradition to separate the Founded People from this pagan world. Kabbalism, in one of its many-sided aspects, aimed at such depaganization not by separation but by absorption of the pagan world view and transforming it inside of the Jewish sphere. It is well known that the Kabbalistic philosophers often transgressed the fundamental demarcation line and because of that met with violent opposition. The Kabbalah is not only a Jewish version of Neo-Platonism or a Philonic aftermath, it became a philosophical battleground. An achievement of everlasting greatness and actual signifi-

cance was reached: the transformation of the images into words.

We have seen why the image barrier is still one of the greatest obstructions to humanizing the cosmos. Kabbalism is not yet exhausted as a method for achieving this humanization of the universe by transforming the pagan picture-world into the world of language. This cleavage between image and thought, called today "bifurcation," is a subject of discussion on the philosophical front. The image and its devastating effect is also the concern of psychoanalysis. The relation of the image and the word is one of the most difficult problems of philosophy. A new Kabbalah is needed to break down the image barrier and to establish a view of a humanized universe that could stand the test of scientific standards too. It is, for instance, not altogether impossible to represent the *Adam Kadmon* in scientific terms. A new Kabbalah would be epoch-making.

But the metamorphosis of the images into words and of the images into things and of the things into words is not a mere philosophical matter. It is not incidental that the Kabbalists were so deeply concerned with ritual and that the author of the ritual code—the *Shulchan Aruch*—Joseph Caro, was a Kabbalist. The still unfinished task of depaganization depends on the rebirth of ritual in modern terms.

THE SHULCHAN ARUCH

The aim of ritual can be compared with the charging of an electric battery, whereas cultural evolution discharges and consumes the accumulated forces. The recharging is not being done any more. Consequently the reservoir of human dynamics will be depleted. Refilling it, is not, as many believe, the work of nature alone without human aid. It is ritual that has this recharging power. It creates the specific texture of the human body as different from the body of the animal. It creates new tissues that have their origin not in nature but rather in the word. In these processes of charg-

ing and of discharging the place of the image is different. Ritual thrusts the image down into thinghood. In cultural actions the image is set free and is in constant danger of being idolatrized.

Only when ritual and cult—as the Jewish view demands—are a unity, like the bloodstream in the veins and arteries, are the images deprived of a reality of their own. They must either be submerged in the automatism of the human body or be transfigured into words. If this circulation is interrupted or reversed, it will become destructive. The image should never be without the ritual. Evolution, like our metabolism, has an irreversible direction. There is, for example, no direct pathway between creation and redemption. The road to redemption runs through history. Ritual establishes irreversible structures of life, where no point is interchangeable with any other point.

The non-ritualized life has no shape, and clear ideas can hardly be gained from an unshapened life. That is why a great number of philosophical problems remain enigmatic. Without ritual the integration of the fundamental components of life cannot be achieved because a superior organizing principle is completely absent. Hence our life is regulated merely by so-called practical rules. There is no higher order in contemporary terms which could mould our life. The new *Shulchan Aruch* would be epoch-making.

KEY POSITIONS AS FOCUSED BY JEWISH PHILOSOPHY

I

The Realm of Action:

Ajekah.	*Wa-Ira.*	*Wa-Echawe.*
"Where art thou"?	I was afraid.	I hid myself.

Eternity in the Moment. What happens time and again.

KEY POSITIONS AS FOCUSED BY JEWISH PHILOSOPHY *(continued)*

1) *Diagnosis:* *Enosh (Man broken).*

Basic Fear. Maturity Fear. Global Anxiety. Prehistoric Paralysis. Fainted Mankind. Fixation to the Substrata.

2) *Therapeutics:* *Lech lecha* (Exodus).

The Start of history. Dialectics of Reality. Liquidation of Idolatry. Radical Enlightenment. Pure Thought. Concreteness of non-pictorial Abstraction.

3) *Method:* *Kummijuth (Verticality).*

No Retrogression. No Way back and no Way down. Unobstructed Growth. Adding higher Dimensions of Reality. Maximalism. Plenty. Madrigal Autonomy.

COMMENT

In this sketch of a scheme to integrate thirty-six basic attitudes, positive and negative ones, the methods of Jewish philosophy are applied. These key-positions are fitted into four realms. The Realm of Action, of Truth, of Freedom, of Holiness. The headings of each of these four chapters refer to the Divine Call and to the human response.

"Ajeka?" "Where art thou?" And the response of primal Man: "I was afraid and I hid myself."

"Diagnosis," "Cure," "Method" have been discussed at length. The Exodus accepts the basic paradox and the dialectics of history. "Madrigal Autonomy" is autonomy of each step over and above the previous steps in evolution.

KEY POSITIONS AS FOCUSED BY JEWISH PHILOSOPHY *(continued)*

II

The Realm of Truth:

Wajomer.	*Echad.*
He spoke.	God's Uniqueness.

Transcending without Limits. What never changed for Millenia.

1) *Cosmology:* *Jesh me ajin (Out of Nothing).*

Relativity. Relativization of Nature. Man re-enthroned. Emergent Evolution. Holism. The three primordial Catastrophies: Negated. Broken. Perverted.

2) *Ontology:* *Ki-tov (It is good).*

Absolute Optimism. The Yes-camp vs. the No-camp. No neutral or indifferent Reality. The three supreme Slaveholders: The Images. The Powers. The Things.

3) *Epistomology:* *Ha-Shem (The Name).*

The open World. The World is spoken. The immanent Transcendence. The transcendent Immanence. The three basic Escapes: Beyond. Backward. Inward.

COMMENT

"Wajomer." ("He spoke.") *"Echad."* (Man recognizes "God's absolute Uniqueness.") Jewish cosmology—like very advanced physics—is based on relativity. Jewish ontology is based on the insight that no indifferent realities exist and that "the Images, the Powers, the Things" are illusions and perversions. This is tantamount to rejecting ontology.

KEY POSITIONS AS FOCUSED BY JEWISH PHILOSOPHY *(continued)*

The "theory of knowledge" is based on the insight that Man's mind is not a closed chamber. Otherwise the problem of epistomology arises: how can the outside world become manifest inside of our mind? Man's mind intrinsically is open. In speech the deepest essence of the world is found.

III

The Realm of Freedom:

Wajikra. He called. *Naasseh-We-Nishma.* We will do and hear.

Ascending to Reality. What never happens twice.

1) *Anthropology. Psychology: Hineni (Here I am).*

The unconditioned Decision. Man is absolutely free. He has never lost his Freedom.
Beyond Psychology. The Soul is not "Privacy." From "the World is Soul" to "the Soul is World."
Everyone is irreplaceable. The "only once." The "never twice."

2) *Ethics:* *Reacha (Thy neighbor).*

Love is Action. Concrete Love. Transcending Love vs. autistic Love.
The Redemption of Action. The non-demonic Action. Absoluteness of Ethics.

3) *Sociology:* *Bekirbenu (In our Midst).*

HA'AM, the Founded People.
The cosmological Maximum is the sociological Minimum.
Beyond fictitious Grouping.

COMMENT

"He called." And Israel responded: "We will do and hear." Jewish philosophical anthropology is based on the idea of confrontation; on the personal decision of accepting this confrontation and the resulting uniqueness of everyone. Since "soul" is not a kind of privacy, Jewish psychology goes beyond all introspective psychology.

The realm of Ethics is the very realm of absoluteness. Ethical behavior elevates Man to the dignity of absoluteness.

The sociology of the Jews holds that no natural or fictitious group but only a Founded People can have a focus. Only theophoric togetherness can have "in his midst" the secret of unification.

IV

The Realm of Holiness:

Ehejeh Asher Ehejeh. — *Jichud.*
The Name revealed to Moses. — Unification.

On being present. What never happened before.

1) *Decision:* *Tahor (Pure).*

Discarding the Substructure. Autonomy towards Nature. The Biblical Revolution and Sanity. Death is Corruption and is not intrinsic to Reality.

2) *Transfiguration:* *Tamin (The undivided Mind and the undivided Heart).*

Overcoming the basic Split. Between the Face and the Word. The Ritual and the Moulding of a new Body. No Intermediaries between God and Man.

KEY POSITIONS AS FOCUSED BY JEWISH PHILOSOPHY *(continued)*

3) *Vision:* *Kadosh (Holy).*

Zion. Reaching the Midst. Shalom. Reaching the Full Name over the Full World. Geulah. Reaching the People.

COMMENT

The "Name" revealed to Moses. God who will always confront Man, though under changing unpredictable theophanies. *Jichud,* Man's supreme answer, his willingness to enact "Unifications." The inexorable condition for Unifications is "Purity," detachment from the *"Tumah."* Sanity and the Biblical Revolution are a unity.

The two poles of reality, the Face and the Word, are bridged by the ritual, which aims at a new body, transparent to the light flowing between these two poles. Only the Word is between God and Man, but no intermediaries.

In the state of Holiness the innermost center of reality is reached. The midst of reality is also called Zion. When fullness of the World is reached, the Name can be attached to the World. Only when the people has been reached and it is no longer an outcast, Holiness will be attained. This is the state of *geulah,* of redemption.

3

THE VISION

THE JEWS ON THE VERGE OF THEIR NEXT STEP THROUGH HISTORY

THE VERTICAL EXODUS OF ISRAEL

The wandering Jew has now gone from land to land, from culture to culture, all around the globe. There are no new places for him to go. There is no longer any meaning in his shifting from country to country. The theophoric exile is global. No place on earth is beyond the rising tide of a universal nihilism. Also the land of the Jews cannot remain untouched by this global perplexity. No place is safe from the creeping nothingness that turns mankind's existence into something ghost-like. Reality seems to have gone from Man. No regional exodus into reality is feasible. An exitless "No" grips the soul of Man. He puts a question mark after everything.

Again the Jew hears the call of the *"lech lecha," "go away from all that."* Yet this time only one way is open, the Vertical Way. On the plane where we live today all possibilities of exit are exhausted. A higher plane must be reached. New dimensions must be added to life. The Jewish reality is pregnant with these higher dimensions. New philosophies, new ways of life, new patterns of togetherness, new visions are waiting to be released. The very land of the Jews must make its declaration of independence and must walk out from the plane where the nations stand.

The vertical exodus of the Jews aims at pioneering into a higher plane of humanness. It presupposes a concrete actual togetherness of human beings. Israel, the Founded People, has the intrinsic capacity of reaching this next *madriga,* and once reached it will be open to all of mankind. To our present reality the Name cannot be attached. A corrupted reality, a sub-reality or a pre-reality cannot be interpreted in terms of reason. When our time utters the Name, it is blasphemy or superstition. But when our time admits that it cannot utter the Name, it is honest. This silence is the beginning of the cure.

ISRAEL'S SOLIDARITY WITH MANKIND

The clearer Israel's character emerges, the clearer emerges also the kinship of Israel's soul with the *"Jechidah of Mankind,"* the absolute indivisible unity of mankind as regards its ultimate destiny. The more Israel becomes articulate, the more the voice of unity becomes articulate. With the theophoric people there will emerge the universalism of all that is human. Israel's goals are radicalized human goals. Judaism is maximalized humanism. The Jewish mind is the undivided mind. The Undivided Man is good.

A NEW JEWISH ENTHUSIASM

It is not enough to be "practical." It is not enough merely to "function." Greater is it "To Be." No schemes, be they ever so practical, will lift us up to those heights where life will again be great. No organizational designs, however well intended, will "organize" mankind's ultimate destiny. No force will enforce mankind's maturity. The zeal for human greatness is flagging. The status quo is unable to generate human ways of life. The licensed incentives for life have lost the dynamic faculty to promote further evolution of Man. The upsurge of mankind has stopped. Mighty new incentives are needed to make the souls of men burst open like a seed. A new enthusiasm is needed to fuse the lonely sparks into the flame of a Holy People.

A change that has left unchanged the basic conditions of Man becomes merely a deterrent. But genuine change, which cannot occur without social change, is the Messianic hope of all that is human on earth. From where will it come?

The attempt of this treatise to restate the Jewish truth is guided by the credo that within Israel lies the maximal potentiality to replace irreality by a genuine reality. The soul of Israel does not believe in substitutes for truth or for righteousness. Israel's soul is vibrating with the advent of the Messianic world to come. The new life is already close under the surface waiting to be released. A metamorphosis of mankind is very near.

Said Gideon, who was called "Jerubaal," the "fighter against the idols" (Judges 6, 18):

> "My Lord, depart not hence, I pray thee, until I come unto thee and bring forth my present and set it before thee." HE answered: "I will tarry until thou come again."

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